Philos

The Christian Century

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I Went to Church with My Children

By William Albert Crooks

Agents' Conference—Co-op Style

By Georg H. Tichenor

Political Revolution in Texas

By John C. Granbery

Reflections on the Goal of History

An Editorial Review by W. E. Garrison

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In This Issue

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is the pseudonym of a writer who, for reasons which will be made clear by a reading of his article, wishes to remain anonymous.

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Coming

Is the tragedy of the dust bowl past? There have been rains this year in states where drought has brought suffering in years previous. The press is filled with optimistic reports. But some of the dwellers in the dust bowl are not so sure. A farmer's wife in Enid, Okla., Caroline A. Henderson, tells what it is like to live under such conditions, and to what a struggling dust bowl family looks forward. . . . And Thomas Alfred Tripp, associate director of rural work for the Congregational Church, asks, "Shall the Holy Rollers Win the Farmer?

The CHRISTIAN CENTURY

August 10, 1938

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Calendar of Coming Events

July 25-Aug. 12. Writers' Conference, University of Colorado, Boulder, Col.
July 30-Aug. 13. Vacation Term for Biblical Study, St. Hilda's College, Oxford, England.
Aug. 1-14. Seventh Pastors' Institute and Educational Conference, Divinity School, Chicago Theological Seminary and Disciples Divinity House, University of Chicago, Chicago.
Aug. 4-10. National W. C. T. U. Convention, San Francisco.
Aug. 6-19. Seventh Canadian Institute on Economics and Politics, Geneva Park, Lake Couchiching, Canada.
Aug. 6-20. Congregational Vacation Conference, Star Island, N. H.
Aug. 9-14. General Church School Convention and Connectional Council, African Methodist Episcopal Church, Cincinnati, O.
Aug. 9-19. Alberta School of Religion, Fairweather Christian Fellowship Camp, Alberta, Canada.
Aug. 10-19. Congregational Retreat for Women, Star Island, N. H.
Aug. 10-14. Youth Temperance Council Encampment, Camp Robert Fairies, Decatur, Ill.
Aug. 15-24. Second World Youth Congress, Vassar College, Poughkeepsie, N. Y.
Aug. 21-28. Northern New England School of Religious Education, Durham, N. H.
Aug. 22-28. Seventy-Fifth Yearly Meeting of Frineds, Oskaloosa, Ia.
Aug. 24-26. Youth Temperance Council Encampment, Spiceland, Ind.
Aug. 27-Sept. 1. Youth's Temperance Council Encampment, Y T.C.A. Camp, Flint, Mich.
Aug. 25-29. Youth Temperance Council Encampment, Camp Elizabeth Lupton, Chattanooga, Tenn.
Aug. 29. Mid-West Synod, Reformed Church in the United States, Elmhurst, Ill.
Aug. 29-Sept. 1. Youth's Temperance Council Encampment, Jackson Mills Camp, W. Va.
Aug. 30-Sept. 2. Assembly, American Association of Women Preachers Winona Lake, Ind.
Sept. 6. Northwest Synod, Reformed Church in the United States, Alleman, Ia.
Sept. 7-17. Y.W.C.A. World Council, Elgin House, Lake Joseph, Muskoka, Canada.
Sept. 19-22. Y.W.C.A. Canada-United States Conferences, Elgin House, Lake Joseph, Muskoka, Canada.
Sept. 20-22. Evangelical General Board of Christian Education, Western Union College, Le Mars, Iowa.
Sept. 28-Oct. 2. Evangelical General Board of Missions and Missionary Centennial, Lemoyne, Pa.
Oct. 5-12. United Lutheran Biennial Convention, Baltimore.
Oct. 6-15. Evangelical General Conference, Johnstown, Pa.
Oct. 7-10. Y.W.C.A. Conference, Spokane, Wash.
Oct. 14-29. American Lutheran Biennial Convention, Sandusky, O.
Oct. 16-21. Disciples of Christ International Convention, Denver, Col.
Oct. 21-23. Ohio Baptist Convention, Toledo.
Nov. 2, 3. Protestant Episcopal House of Bishops meeting, Memphis, Tenn.
Nov. 16-11. International Goodwill Congress, Palace Hotel, San Francisco, Calif.
Dec. 13-30. International Missionary Council, Madras, India.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

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Undenominational

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EDITORIAL

ARE RUSSIA and Japan rushing into war? Nobody knows exactly what has happened along the border where Siberia, Manchuria and Korea meet. The chances are that nobody ever will know. Who has been the aggressor and who the innocent victim resisting armed invasion are disputed facts, completely obscured by the conflicting propaganda pouring from both sides. Nor is there any way of finding out with certainty the extent or outcome of such fighting as has taken place. No reliable neutral news agency has reporters on the spot. How many troops have been involved, how many planes have been shot down, what the losses have been—concerning all these things we can only read the contradictory reports from Moscow and Tokyo and speculate as to the approximate truth. It is not even clear that Moscow and Tokyo have willed this conflict; prior reports from both capitals had indicated an apparently sincere expectation of a settlement through negotiation. It is quite possible that local army commanders acting on their own initiative are responsible for what has happened. But that does not minimize the seriousness of the situation. Heavy fighting, apparently, has already occurred, and the two nations tremble on the verge of general war. From such a general war in the Far East, the step to another world war would be short. It is an hour of deadly peril for all the nations. Pray God that the impending conflict may be averted!

Perilous Tidings from The Far East

Czechoslovakia in the Hands of Britain

WHEN all the speculation as to the mission of Viscount Runciman to Prague has been boiled away one vital fact remains: Czechoslovakia has resigned its fate into the hands of Great Britain. By accepting arbitration of its dispute with Germany from a third party, and that party a dominant factor in its own plans for defense, Czechoslovakia has put itself in a position where it must accept whatever verdict England renders. It is a waste of time to argue about the precise status of Lord Runciman, or the precise nature of the understanding on which he comes to Prague. If he enters Prague at all, and if he renders a verdict in any form whatsoever, Great Britain will be bound to support that verdict. If Great Britain does so, France will have no choice but to support the Runciman findings likewise, for France has already indicated that she will not act to defend Czechoslovakia without British cooperation. If Britain and France thus back the Runciman report, as they must and will, Czechoslovakia must either accept it or be prepared to withstand Hitler single-handed. Unless she is ready to commit national suicide, Czechoslovakia cannot defy Germany without outside help. It is a terrific responsibility which the British government has taken on itself. Czechoslovakia is the last democratic rampart across the path of fascist advance to the east. Is Britain to strengthen or to breach that rampart? That is the question which the Runciman mission must answer. And the answer will be reached in London, not Prague.

Catholic Bus Bill Adopted By New York Convention

NEW YORK'S constitutional convention has approved a paragraph authorizing the legislature to provide for the free transportation of pupils in parochial schools wherever it is provided for public school pupils. The court of appeals had previously invalidated legislation to that effect on the ground that it was in conflict with the present constitution's ban upon state aid to other than public schools. Taken by itself, this is perhaps not a very important action. Considered as a skirmish in a contest that has continued intermittently for a century, it is not insignificant. New York has been the scene of many battles in the long war for public support for Catholic parochial schools. The first important one occurred when Governor Seward favored tax-supported schools, especially for the children of immigrants, with teachers "of their own religion and speaking their own language," and when Archbishop Hughes organized a Catholic party in New York state and campaigned for state money for Catholic schools. The continuing campaign is sustained

by the Roman Catholic theory that the state has only the right to maintain schools but not the right to determine what is to be taught in them. Back in Archbishop Hughes' time, Brownson wrote: "We deny, of course, as Catholics, the right of the civil government to educate, for education is the function of the spiritual society"—a sentiment repeated almost verbatim in our own times by Burns in his *Growth and Development of the Catholic School System in the United States.* Mention must be made again of Governor Alfred E. Smith's resolution in the New York constitutional convention of 1915, "empowering the legislature . . . to make an appropriation in aid of denominational schools." The present attack is less frontal. It is a flank movement toward the same objective.

Is the Navy Running Unnecessary Risks?

AFTER several weeks of severe fighting, the Japanese have captured Kiukiang, Yangtze river port about 135 miles below Hankow. The Japanese press has called Kiukiang the key to Hankow, but it does not immediately appear that this capture has brought much nearer the fall of China's provisional capital. In connection with the occupation of Kiukiang, however, one incident occurred which deserves more than passing attention. According to the Associated Press, while the battle was at its height the United States gunboat *Monacacy* "was in the thick of shell fire and aerial bombardment when eight Japanese warships steamed up the Yangtze river past the Kiukiang waterfront and anchored 1,500 yards downstream from the American ship. The three Japanese torpedo boats and five gunboats began an intensive bombardment of Chinese shore positions southwest of Kiukiang, while Japanese airplanes kept up a heavy bombing of troop concentrations on the north bank, about a mile from the *Monocacy.*" Why should an American gunboat be stationed in such a dangerous position? The answer usually given is that the navy must stand by to protect American citizens. But if any American citizens remained in Kiukiang, they had already given evidence that they had no intention of leaving the city. As for the Americans marooned on Kuling, the mountain resort about ten miles south of Kiukiang, there was no chance of getting them to the gunboat had they shown any desire to leave their mountain retreat, which they had not. Nevertheless, the *Monacacy* was held just where it was most likely to figure in a new *Panay* incident. Why? The nation has a right to ask.

American Medical Association And the Anti-Trust Law

AT FIRST blush it seems rather preposterous to connect the American Medical Association with alleged violation of the anti-trust law. But the federal department of justice does not think so. It has initiated action to determine whether or not the attitude of the association and its subsidaries toward various forms of social medicine and toward doctors who participate in these enterprises is, in fact, a violation of the existing law. Representatives of the department have expressed the opinion that if the law does not cover this case, it ought to, and that new legislation should be sought which will. The specific case arose in connection with the Group Health Association, Inc., an organization including a large number of federal employes in the District of Columbia who, in consideration of a monthly or annual premium, are assured of medical care or hospitalization as needed. Mr. Thurman W. Arnold, assistant attorney general, has announced that evidence will be presented to a grand jury and an indictment will be sought on the ground that the American Medical Association and the District of Columbia Medical Society have violated the law by the expulsion or threatened expulsion of physicians who serve the health association. Discussion of the legal aspects of this matter can well be postponed until the grand jury has taken action, if it does. It is significant that this action by the department of justice was taken only a few days after the adjournment of the National Health Conference held under the auspices of a committee appointed by the President some months ago. This conference took cognizance of the fact that not only are one-third of our people "ill fed, ill clothed and ill housed," but that a considerable proportion of them are actually ill and are without proper medical care or the means of obtaining it. All arguments for and against socialized medicine must take account of that condition. The American Medical Association has been a stalwart opponent of socialized medicine, but it carried courage to the point of rashness in picking this organization of federal employes in Washington as the object of its attack.

Must Britain Subjugate Palestine?

HAVE conditions become so impossible in Palestine that only a semi-permanent British military occupation can bring order out of chaos? We hesitate to say so, for such an outcome of the agitation of the past few years would seem to confirm the suspicions of the cynics who have all along insisted that England meant to contrive events so as to establish a great military base in the eastern Mediterranean. But what else can be the result if the present violence continues? No plan of partition can be successfully carried into effect while the Arab and Jewish populations are crazed with fear and maddened with lust for revenge. And the only kind of policing which can keep even approximate order with the population intermingled in the present fashion is policing that can watch every hamlet, bring overwhelming force to bear to put down the slightest disturbance, and that gives evidence of being ready to stay on the job indefinitely. This is not a pleasant prospect, but what else can Great Britain do? It is evident that neither side can control its extremists. Last week forty-six Arabs were killed by a single bomb in the market at Haifa; less than a month before twenty more had been killed almost on the same spot in the same way. Disorder throughout the country is worse now than at any previous time. To add to the horrors of bombings and shootings, there are mutterings now reported from many parts of the Arab world of a coming "holy war" which, should it actually break out, would add the final touch of madness to the situation. Conversion of Palestine into an

avowed British military base will be another blow to the idealistic dreams of twenty years ago. It will add a final ironic touch to the "betrayal" which filled with bitterness the closing years of such a man as T. E. Lawrence. But unless the moderate elements among Jews and Arabs quickly succeed in checking their terrorists, what other disposition of the problem can be expected? Certainly Britain cannot permit Palestine to lapse permanently into a condition of anarchy, endless reprisals and counter-reprisals, and unchecked mass murder.

When Is a Lynching?

AT LEAST two lynchings within the past month have abruptly broken the excellent and unprecedented record to which Tuskegee Institute recently called attention —not a single crime of this kind during the first six months of 1938. Two Negro Mississippians were the victims of these latest outrages. Despatches indicate that in both cases the dead were officially listed not as lynched, or murdered, but as having been "killed while resisting arrest." Resort to such an explanation of what were in reality brutal murders will prevent our being too sanguine as to the significance of the Tuskegee figures. It was in February of this year that The Christian Century carried the following paragraphs from its Memphis news correspondent:

> Remarks of mine in this column that lynching is passing in the southern cities because of the easiness with which Negroes are disposed of by shooting in the back have brought some criticism. But Memphis has begun the year with two such shootings. The one was the case of a colored man shot down by two citizens who claimed he had been stealing gasoline from their car for some time. They lay in wait one night recently, ordered him to surrender, they claim, and when he ran they shot him. The Memphis police put this kind of shooting down to "justifiable homicide," and that ends it.
>
> The other case was that of a well known Negro mail carrier named George Brooks. The story as told in the press is that a white woman appealed to the police because the Negro was trying to make a "date" with her. The police then, instead of arresting the man, or giving him a warning, told her to make the "date." She did, but the police were lying in wait and when the Negro drove up they shot him dead. The police claim is that he had a gun and shot at them before they killed him. The newspaper men called it "the usual death trap."
>
> The number of justifiable homicides, so called, is very high in Memphis—with most of the victims being Negroes. To quote accurate figures, there were 64 homicides in 1937 of which 28 were listed as "justifiable."

Can it be that lynching appears to be passing only because it is passing under another name?

Mr. Wallace Refuses to View with Alarm

HENRY WALLACE has been called the philosopher of the Roosevelt administration. In an administration where many philosophies seem to mingle in inextricable confusion, the secretary of agriculture probably comes as near as anyone to qualifying for the post. In his recent address before the Democratic state convention in Iowa, Mr. Wallace brought his analytic powers to bear on the national debt problem. And with surprising results. For he insists that the debt problem is growing less burdensome with every year that this administration remains in power; that compared with the period of "Coolidge prosperity" the debtor position of the nation now represents an immense improvement. Rather than express widespread alarm over the growth of the federal debt, Mr. Wallace tells the people of the United States that they should realize that they have just been passing through "six years of genuinely glorious achievement" when the debts of local governmental units have been held at a standstill and private debts have been drastically reduced. In contrast, Mr. Wallace paints the picture of the 'twenties. Then, to be sure, the federal debt was reduced by five and a half billions. But during the same period, he points out, the debts of states, counties, cities and school districts increased by six and two-tenths billions, while private debts in that period of speculative extravagance increased by forty billions. Private debt in the United States today, says Mr. Wallace, is $12,000,000,000 less than in 1932 and $28,000,000,000 less than in 1930. It is the claim of the secretary, therefore, that if the *total* debt picture is taken into account the nation is actually in better condition than it was six years ago. It is safe to say that Mr. Wallace's contention will provide a new point of view for hosts of American citizens. It is one well worth thinking about.

Another Outbreak in Puerto Rico

HAS not the time come for a fair, frank and open investigation by the United States government into conditions in Puerto Rico? Something must be out of kilter there. The attempt to assassinate Governor Winship, made during the celebration of the fortieth anniversary of the landing of American troops, was but the latest in a lengthening list of bloody affrays. Men do not risk long prison sentences, and even death, for no reason. Neither can such a campaign of resistance to established authority be continued for years without a considerable measure of popular sympathy and support. What is the matter in Puerto Rico? When Americans ask that question they are assured that nothing is the matter; that Puerto Rico is more prosperous and more contented than ever before in its history; that the Nationalist party, which is held responsible for the shootings, is an irresponsible terroristic organization with an inconsiderable membership. But that is precisely the sort of statement given out by the propaganda departments of other imperialistic nations when trouble breaks out in their colonies. It does not carry conviction in the case of other colonial outbreaks, and it does not carry conviction in the case of Puerto Rico. About a year ago Mr. Arthur Garfield Hays, of the American Civil Liberties Union, made an investigation of conditions in the island which resulted in a report stigmatizing the administration of General Winship as a military autocracy of a peculiarly hard-boiled and high-handed nature. Most Americans in Puerto Rico heatedly deny the truth of the Hays charges. But what is true? Puerto Rico is under the immediate care of the bureau of insular affairs of the department of the interior. If there is any genuine liberalism in the Roosevelt administration it is supposed to be

found in that department and in that particular bureau. Why doesn't the bureau move for an investigation, conducted under conditions which will compel respect for the report to be rendered?

Reflections on the Goal of History

THE RELATION of the Kingdom of God to the course of history will be much discussed in the near future. It needs to be discussed. The Kingdom of God is one name for the sum and consummation of the Christian's hope. History is the whole human process in which we are all involved, helping to make it and being affected by what it has been and is now. It is important to know whether these two have anything to do with each other; and if so, what.

The most stimulating and provocative contribution to thought on this theme will be found in a book by seven authors entitled *The Kingdom of God and History,** prepared before the Oxford Conference but only recently published. One of these authors is an English Congregationalist, two are Anglicans, one is an English Roman Catholic, two are Germans, one is an American. The authors did not work in collaboration and they are not in entire agreement. Yet there is among them a rather surprising degree of unanimity.

Their fundamental agreement is that the goal of history is the Kingdom of God; that this goal lies not in history but beyond it; and that it can be attained only through the revelation and power of a transcendent God. They are in substantial agreement that the resident forces of the human world are "demonic," three of the authors using that word to describe them and none voicing any objection to it, and that nationalism and the economic system exhibit demonic forces at their worst. From this standpoint, obviously they must reject "nineteenth century evolutionary optimism" as a view of history that is neither Christian nor tenable.

This rejection is explicit in nearly every one of the papers. There is almost nothing they are so sure about as that the doctrine of inevitable progress is a pestilent heresy. To E. W. Lyman, the "evolutionary optimistic view" is in direct antithesis to *"the* Christian philosophy of history," and ends in a "dilemma between rudderless relativism and complete pessimism." With Paul Tillich, progress in morality is deemed impossible, and even "approximation to the final fulfilment would replace fulfilment by the way to it, and thus is ultimately self-contradictory." For C. H. Dodd, "the future . . . is not our concern, nor is it in the future that we must seek the perfection of which the temporal order is not capable, but in that other world in which the ultimate meaning of history resides . . ." Lyman, it should be said, makes the consummation "not purely present and not purely future."

Edwyn Bevan repudiates the idea of "building Jerusalem in England's green and pleasant land," along with "the non-Christian optimistic humanitarian hope," as alike incompatible with the Christian attitude toward the world, and warns against "supposing that it is possible for us to trace any progressive approximation in the course of history to the Kingdom of God." He concedes—almost reluctantly, it seems—that "there is no reason to suppose that attempts to bring about a juster, happier, a wiser world are necessarily condemned beforehand to futility," but the main objective is "the glorified state of the divine community in heaven." "The millennial earthly kingdom is a possibility; it is right to strive for it, so far as we have any power to influence men's minds and actions. It is the heavenly hope which is essential to Christianity."

H. D. Wendland, professor at the University of Kiel, holds that "the Christian view of history is an eschatological one, interpreting history in the light of its coming and inevitable *end.*" The framework of history will be shattered by the return of Christ (the parousia) as it was by the incarnation and resurrection. The end of history is the *end* of history; that is, the *telos* of history lies beyond history, the coming Kingdom of God, "a consummation wrought by God through the power of Christ, and not through progressive self-unfolding and enhancement." Therefore, "the attitude of the Christian . . . is preeminently one of waiting in hope . . . a full and active waiting [which] includes a certainty of victory"—and this in spite of the fact that "the demonic forces of the present" have also invaded the church.

To this the Roman Catholic, Christopher Dawson, adds that the most significant aspect of history is the conflict between the Christian tradition, of which the Roman Catholic Church with its "divine and indefectible authority" is the custodian, and other historical traditions. It will be a real struggle. "The liberal optimism which has been so characteristic of Anglo-Saxon religious thought during the last half century led men to believe that the days of persecution were over. . . . But from the standpoint of the Christian interpretation of history there is no ground for such hopes. Christ came not to bring peace but a sword, and the Kingdom of God comes not to be the elimination of conflict but through an increasing opposition and tension between the church and the world." In view of the claim of "divine and indefectible authority," this does not mean merely a struggle between good and evil, or between a Christian and a pagan way of life, or between liberty for the development of personality and the tyrannies that would mold men into instruments for the advancement of political or economic advantage, but a struggle between the Roman Catholic Church and everything else. Of the temporal issue of that struggle, Mr. Dawson is neither confident nor despondent. He can scarcely doubt the ultimate outcome beyond history—that "divine restoration and regeneration which is the true end of history."

The writers of these chapters are thoroughly disillusioned in regard to the progress of society toward any significant attainment by the processes of history. Optimism in regard to the outcome of the human experiment seems to them mere naiveté. It is not enough to say that they repudiate the idea of "the inevitability of progress,"

The Kingdom of God and History. By H. G. Wood and others. Willett, Clark & Company, $2.00.

though of course they do repudiate it. As a matter of fact, that idea never had as large a place in the minds of nineteenth century Christian evolutionists as is generally assumed by those who reject evolution as a pattern for a social philosophy. These thinkers for the most part repudiate even the possibility of progress. Or, in so far as progress may be possible, such progress is deemed irrelevant to the main question as to the goal of history. The Kingdom of God is the goal of history, but it is the kind of goal that lies not *at* the end but *beyond* the end of history. "Goal" must therefore be given a new meaning, as describing not something toward the attainment of which a process is purposively directed, but that which supervenes by the beneficent action of another power after the process has failed.

Propositions either explicitly denied or discarded as not deserving assertion include these:

That there are in the world any forces, either "natural" or divine, which work toward the significant betterment of human life;

That any apparent betterments that may occur have anything in particular to do with the Kingdom of God or are of any special concern to God;

That God in any way rules in the affairs of men except by breaking into the framework of history to make a covenant with a particular people (Lyman), or to accomplish the incarnation and to make a revelation establishing the content of sin and salvation, to give ground for a "vague awareness of an indefinite divine element in history" (Wendland), or to effect an undefined "vocation" of nations to specific work (Wendland), or to make the Roman Catholic Church the vehicle of his authority (Dawson);

That liberty is any better than dictatorship, except for the violent and immoral means by which dictatorship establishes and perpetuates itself;

That there are any positive and unconditioned values in human life as such, lived richly and humanely, generously and joyously, that might possibly furnish any meaning to God's experiment with the human race;

That at least one aspect of the goal of history may lie along the path, and that the journey itself may be part of the destination.

The composite philosophy of history presented by these seven eminent and able thinkers is magnificently free from the cheap complacencies of the comfortable and from the "easy speeches that comfort cruel men." It is, unfortunately, not equally free from the defeatism which cuts the nerve of well meant effort. More than one of them urges that Christian men should carry on the struggle to make this world better, but the motive for such action remains confused and inadequate. Their references to "demonic forces" are not to be taken mythologically, but the phrase itself thrusts into bold relief the essentially dualistic character of their view. The forces resident in human nature are marshalling mankind toward destruction; the power of a transcendent God, breaking in from the outside by the incarnation, by revelation, by a commitment of power and authority to the church, combats the forces of evil on their own grounds, but in the nature of things the forces of light cannot win until, by a supreme act of power, the issues are transferred to a heavenly field where there is no conflict, because the demonic forces do not exist, and where there is only the triumphant Kingdom of God.

This is a profoundly disquieting book. To which it may be replied that the truth is often disquieting. Yes, and so it is to observe the support of that which is not the truth by men so learned and admirable. There are pregnant and potent truths scattered through these pages, but they do not present an adequate or reasonable Christian interpretation of history, much less *the* Christian interpretation. They disclose faith in the power of God to give peace and felicity to the "elect community" when earth has passed away on the smoke of judgment day; but they reveal no significant faith in man. If it be the will of God that after our turbulent time the world enjoys a generation or a century of peace, this book, if it survives, will seem as clearly dated by contemporary events as are Jewish and Christian apocalyptic by the persecutions that gave rise to them and men will say: How hard it is to have faith in life in a time of insecurity, and to believe that God reigns even now when the tramp of enemies' feet is heard.

W. E. G.

The Bible Becomes the Fashion

EDITOR THE CHRISTIAN CENTURY:

SIR: I always like a talk with an old friend of mine, whom I can best describe as the Last Word. He is always ready to tell me the things which are being said now (not in 1937!), the correct enthusiasms of the hour, the most recent fashions in art, literature and theology. He is a useful gazetteer. I have to be tactful if I meet him after a long interval; it does not do to assume that he still keeps the fervors of last year; he must move with the years, and even with the seasons.

If he has a fault, it is that he is too severe upon the causes which once he advocated. That is perhaps unavoidable; he would not be so faithful a guide in the present if he were not so completely free to disown his own past.

"We are all reading the Bible now," he said to me the other day. I remarked that this was good news. "But wait!" he added. "It is not the Bible as a book of doctrines. Not the book the old folks used to read! No! The great English classic! Noble literature! Splendid poetry! Uplifting, consoling, awe-inspiring!"

He is inclined to become staccato in his style; and with many an exclamation mark he praised the book which he and his, the men of 1938, of midsummer 1938, were reading. I understood that it was to be placed with Chaucer, Shakespeare, Spenser, Milton, Hooker, Sir Thomas Browne. I said I rejoiced that it was so, and that he was enlarging the range of his literature to take in this greatest of books.

"In days when so many are content to read the latest fiction," I said, "and others consult textbooks about the

classics, I am glad that you spend your leisure upon Chaucer and Shakespeare and Milton and now also upon the grave and haunting cadences of the English Bible. You will read it as you read *Paradise Lost*—once a year perhaps?"

He looked a little uncomfortable; I proceeded: "It is most encouraging in days like these to find so many whose hours of leisure are spent among these classics and who can only pray in the matchless collects which Cranmer gave to us in our tongue, who feed their intellectual life upon the Bible. We may rightly expect a new standard of literary taste."

He interrupted me. "To be quite frank," he said, for he is an honest man, "I have not much time myself to read these great books. When I have finished my papers and read the novels of the hour—one must keep pace with the latest of our writers—there is little time left. Still there is nothing like the mighty minds of old. Milton—grandeur, majesty, organ-like music! Nothing like him!"

"But when as a matter of fact, did you last read *Paradise Lost?*" I asked.

"Not recently," he replied, and went on with his recollections from textbooks and sermons and lectures. "But where can we equal the roll of his lines, like the thunder of Atlantic breakers, or the march of an army with banners!"

"Excellent," I answered, "but are you going after a short time to put the Bible side by side with Milton? This reading of the Bible as literature is a fine thing, but it does matter, you will agree, in this as in all literature, that we should consider what is its subject. The Bible is a great book, but a great book about something. And I think that if it is not read for the sake of that, sooner or later it will become honored and unread as most of the classics are by most men."

"You are out-of-date," he said. "We are not troubling about doctrines nowadays. Literature, my good sir, is the key-word.

'Tis not exactly what it says
But the glorious way it says it."

By this time our train was nearing its goal; I had only time to say that I did not know which was more mistaken, his thought of literature or his neglect of the subject with which the Bible deals.

I hope, sir, we shall still be reading the Bible, even when the summer of 1938 is ended.

Ever yours out-of-date,

QUINTUS QUIZ.

VERSE

America, 1938

FAIR idol of the gallant and the free,
You stand, a firm and lovely pharisee
Condemning war and, in the selfsame breath,
Exacting all the payment due for death.

You never lift a gun; your hands are pure.
You merely seek to arm the evildoer,
And righteous indignation justly feel
When your own ships are sunk by your own steel.

But this will end. God is not mocked at all.
One day the market, next, the skies, will fall;
And in that final pit of no pretense
There's little use for dollars and for cents.

EDITH LOVEJOY PIERCE.

Invincible

OH, never count the battle lost
Although you stand deserted and alone;
For seeds of truth and justice sown
Must grow and fructify,
Although the planter die
And mingle, unremembered, with the dust.

For he who has a vision
Nor lets that vision fade,
Who, spurning substance, walketh unafraid
Need never know defeat;
Armoured he is complete
And goes through life unscathed.

UNA W. HARSEN.

Our Greatest Need

WE need a tower for solitude
Wherein to shape a silver song,
And time to follow shining trails
And scope to loose our talent's thong.
We need release from tyranny
Of unimportant things, our share
Of mirth, of leisure, and of praise; . . .
But we are suddenly aware,
When all of these have been conceded,
Our greatest need is to be needed.

IRENE WILDE.

Man's Latest Hope

SOMEWHERE the skies are full of murdering birds;
The once gay town a smoking ruin lies;
Men run about like ants, and tortured cries,
As from dumb beasts, rise up instead of words.
Somewhere the common air is rank with hate,
Spring's milk-white blossom bears a guilty stain,
Death reaps the fields sown thick with precious grain,
Deflowers the maid, till now inviolate.

America, man's latest hope and best,
Yours still are wide horizons—paths untrod;
By the wild gardens on your spacious breast
Still may we read the oracles of God:
Till stars grow cold, and the blood's courses cease,
Let hill and prairie witness to His Peace!

ELAINE GOODALE EASTMAN.

I Went to Church with My Children

By William Albert Crooks

GRANDFATHER APPLEBY, who died in my early childhood, was a farmer. But each Sabbath morning, rain or shine, the family hitched up, drove the four miles to town, stabled the horse in the church sheds, and attended the morning service. Grandfather Butterworth, who lived to influence my adolescence and whom I deeply revered, was a preacher and teacher, and his sons, my uncles, were all teachers. Father was a busy, small-town banker but found time to act as church trustee and superintendent of the Sunday School. Mother went him one better; she attended church, taught a class in the Sunday School and in the afternoon led a Junior Christian Endeavor Society. Naturally, from my youth up, I lived according to the straitest sect of our religion a . . . But, no, we were never strict denominationalists.

Let me hasten to add that in all this there was no compulsion. My brother and I were never *sent* to church and we never dreaded Sunday. Especially attractive toys were reserved for that day and, as we grew older, mother spent long Sabbath hours reading to us—hundreds of books in the aggregate. Bible stories—surely among the best in the world—naturally came first and they "stuck," for never yet have I seen a Bible quiz that I could not pass *cum laude*. Since Sunday School and church attendance were shared with us by father and mother and most of the "good" people we knew, we naturally came to regard them, like brushing one's teeth, as simply a detail of right living. To those first sermons we gave, I fear, little attention but we were not restrained from joining lustily in the singing, long before we realized that hymns had words. The atmosphere of good will we sensed too, and found it pleasant.

Nurtured in the Church

Certain Sunday School teachers I remember with gratitude. There was Mrs. Eads, my first teacher, to whom I gave a child's utter devotion; Miss Colvin, whom I considered the most beautiful woman in the world—she must then have been in her early twenties, while I was about ten; later Mr. Daniels, a Civil War veteran and president of the Wellington Iron Works. We boys were by this time in our teens and commonly "behaved"; we were even given occasional minor responsibilities in the services.

I joined the church in childhood; while in high school I became a member of Christian Endeavor and a regular attendant upon the church "midweek meeting." Almost as soon as my voice changed, I was drafted into the choir. At twenty, I was myself a Sunday School teacher, and since that time I have held in our local church and Sunday School almost every office to which I could be elected. At present I am a deacon, an office which for some obscure reason I long tried to sidestep.

Let me insist however that, with all this, I was never a religious standpatter, accepting uncritically everything told or taught me. Theology I never studied but I have read, I am sure, far more "liberal" religious books than has the average layman, and my creed is certainly not that of my father or grandfather. To me a sermon was never just a sermon; I recall a time when for months I acted as superintendent of a little country Sunday School, for one reason, to escape a good man whose "discourses" I found irritating rather than edifying.

For a dozen years I taught a men's Bible class, many of its members non-churchgoers, and their diverse views could not but broaden mine. Then, during my early twenties, I lived for a year in Europe, where of necessity many of my provincial ideas were reshaped. Allegiance to an institution I have never identified with religion but I am still in my pew each Sabbath and can sing fervently, "I love thy church, O God."

Religious Training for Children

In religious matters my wife's upbringing was not greatly different from my own and, naturally, we sought something similar for our children.

John remembers sitting beside me in the family pew and weaving long chains of paper clips, which I handed him one by one. Mary has been told, so many times that she thinks she recalls it, how she once escaped the maternal hand, rolled under the seat and, much to her surprise, came up in the pew in front, beside her grandmother's friend, Mrs. Winters. Which name suggests another, perhaps irrelevant, happening. Mary having attained literacy, I one morning suggested that she occupy herself by jotting down the things that most impressed her and later, among her sermon notes, I read: "Mrs. Winters was taken with a coffing spell and had to go out."

Mary and John were hardly born ere their names appeared upon the Sunday School cradle roll. Bible stories were as familiar to their childhood as to mine and in Dean George Hodges they found a wiser interpreter of sacred literature than were the men whose books mother had read to brother and me.

Happily the pastor of that day was a man whose sermons were sane and winning. Happily, too, his children and mine established a strong and lasting friendship. As Mary and John increased in wisdom and stature, their church responsibilities were augmented. Mary helped in the primary department. John became a junior usher and both were members of the young people's society and of the choir. Both in their early teens joined the church; everything, apparently, was following the family tradition.

Doubts That Stimulate

When they went away to school, it was to our tribal college, once honored by the presence of their Great-grandfather Butterworth on its faculty. Religious influences continued to surround them, which is not saying that they accepted everything unquestioningly, any more than I had done. Mary, in particular, refused to let certain questionings be exorcised. Sympathetically, I recall a passage in one of her letters: "Miss Grant said, 'This

summer's conference will settle *that:* there's nothing like a conference to settle doubts.' I did not say anything but I have been thinking—I don't know that I *want* all my doubts settled, when I am only seventeen and a freshman in college." I still feel that Mary had a point there.

It is now ten years since they graduated. John is in business and married, living in the city. Mary, living near him and still unmarried, fills a government position. She confesses that in the past twelve months she has probably not heard six sermons. If John's record is better, it is due to his wife—Edie. Edie says she likes to go to church; not because of the sermon (better things may be had for the turning of a radio button) and not from a sense of duty, but she misses the companionable friendliness which from childhood she has always found in a church group. So she goes occasionally, and drags John along. This is not at all as their mother and I imagined it would be. We brought them up in the way they should go (or the way we *thought* they should go) and, when they were older, they departed from it. But what can I do about it?

What Should a Father Do?

I see for myself three possible courses. First, I can stand to my guns, argue the matter in season and out of season: a course which would, I think, prove exasperating, useless and a bit silly. John and Mary are no longer children. Should I not permit them, free of all unsolicited counsel, to meet life's problems for themselves, in their own way? What I could do for them by example or precept, I should have done many years ago. Second, I can, frankly and sadly, admit defeat and mourn for them, as Samuel mourned for King Saul. Only, John and Mary do not seem to me suitable material to be mourned over. Some changes I may, and do, desire but on the whole I find them fairly satisfactory young people. Finally, I can for the sake of argument admit—difficult as it is in one of my years—that their habits and ideas are perhaps as good as mine and that in some ways I may be mistaken. I can do my best to understand them.

My own religious upbringing, I now realize, was not wholly wise. I was encouraged to take too large a share in *adult* religious activities. Some childish things I put away too soon. Perhaps I did not sufficiently guard John and Mary against these mistakes of my own parents. I am sure that against me or the church they feel no resentment. Their childhood pastor they think of almost as I do of Grandfather Butterworth. Most of their church code of morals they still cherish. (In a time when their whole generation was being assailed for its "wildness," I found little occasion to worry over Mary or John.) Today half their more intimate friends are church people—including several clergymen; most of the other half were, like John and Mary themselves, reared in the church but feel that they have "outgrown" it. Will they some day grow back to it? I wonder.

New Expressions of Devotion

Mary smokes cigarettes, which her mother would not have done; but, on the other hand, she has endured in her work for the underprivileged more than I ever endured in France in the World War. "I'm paid for it," she says. Well, I was paid for my work for the Red Cross.

John drinks an occasional cocktail. I, in the course of a lifetime, have drunk but one—Edie mixed it for me the other day. But John has spent more ardent, unpaid hours in the service of the cooperative movement than ever I dedicated to the Anti-Saloon League. He professes to have no theological opinions but his social and economic creed is much more closely knit than mine and his beliefs as to certain economic injustices (*"sin"* is not in his vocabulary) are as firm—or, if you prefer, as bigoted—as any of my own convictions.

Questions for Other Parents

Both John and Mary are repelled by emotional religion but appreciative of esthetic influences. Almost from babyhood, I sought to guide them into a love of good music and today they have gone far beyond me. In their city are two preachers to whom I would rather listen than to a symphony concert. John and Mary would choose the concert but in it, I have noticed, they often seem to find the same exaltation that I find in an inspiring sermon.

Questions for wiser parents than I suggest themselves: *Ought* I to have sought for John and Mary the religious experience I did? Was it outmoded, narrow, puritanical? Did I seek a right goal by wrong paths? Did they lose their church interest as a result of moving to the city? Is the church of today at fault, failing to meet the vital needs of those to whose parents and grandparents it successfully ministered? Are John and Mary blameworthy? Have they, deliberately or carelessly, flung away the faith of their fathers? Or may one take a more cheerful view? Remembering that "God fulfills himself in many ways," that religion is too universal and pervasive to be shut within the narrow confines of a code, or creed, or church (to the generations that built the cathedrals, would not Grandfather Butterworth himself have been accounted a heretic?) may I, without wishful thinking, believe that John and Mary *have* an unacknowledged but sufficient religion? A religion perhaps quite as good as my own—only different?

Gas Masks

TWO angels leaned over the pearly gate
One bright spring day,
And one said: "The Lord must be pleased to see
Those children play.
Those boys that are formed in his image, see
How they leap and run,
As fleet and as agile as little harts
In the April sun!"

"Look closer," the other one said, and sighed,
"The Master is sad
To see the contrivance that hides the face
Of every lad."
Then, shuddering, both of the angels turned
Their eyes away
From the masks the children wore
In their play.

CAROL M. RITCHIE.

Political Revolution in Texas

By John C. Granbery

YES, it's something of a political revolution in Texas. Things like the overwhelming triumph of W. Lee O'Daniel in the Democratic primary don't just happen. There's a reason.

It is shortsighted to interpret popular movements like that led by Huey Long in Louisiana in terms of the selfish ambitions of an unscrupulous demagogue, operating upon a gullible people. In the Long days a Louisiana woman remarked that while the state had had several scoundrels for governor, they had always been gentlemen. The intimation was that Huey Long was not. That gave him his strength with the masses. It used to be the custom in the south to begin a political speech with assurance that the candidate, later his father, then his grandfather, followed Lee and Jackson during the Civil War. An old Confederate soldier was usually seated on the platform for emotional effect. Huey Long told his hearers that his ancestors were deserters! The people were fed up on the Civil War.

A Violation of Political Traditions

No state can outdo Texas in loyalty to the southern cause and to the Democratic party. But here comes a man who was born in Ohio. He left there at the age of three, and then appears in Kansas. His opponents cry, "Carpetbagger," "Yankee," "Foreigner," but their protests either fall on deaf ears or cause resentment. He has never before been in politics. So small has been his interest that for six years he has not paid his poll tax, which is a condition for voting in this state. I doubt whether he has ever voted the Democratic ticket in his life. Except for his radio talks, advertising his flour, he was an unknown. His closest approach to public distinction had been a term as president of the Fort Worth chamber of commerce—no recommendation for a politician. The man who is to be the next governor of Texas has violated every sacred political tradition.

O'Daniel tells his political story simply. He does not pretend to know anything about government. Suggestions that he run for governor were not taken seriously. That high and dignified office seemed far beyond his reach. Finally he asked his radio audience to let him know if they really wanted him to run. He received over 54,000 requests. "Poor folks have lots of relations," he explains.

A mysterious voice on the 'phone from Austin asks him whether he is serious in running for the Democratic nomination for governor, and on receiving an affirmative reply, insists that he come to Austin at once. With trepidation he goes, and an important personage proposes: "I have been in politics in Texas for thirty years and never heard of you before. Our organization has representatives in the 254 counties of Texas, and they report that the people are for you. Now you acknowledge that you know nothing about politics, but that is our business. Go in with us, and we'll elect you governor. We will write your platform and speeches, one to suit each place. It will require from $125,000 to $150,000 to make the campaign, and we'll furnish that." O'Daniel tells this man that he had never heard of *him* either, so they are even, and he cannot use his services.

Campaign Contributions Spurned

A man calls on O'Daniel and offers him $10,000 for campaign expenses, explaining that he always liked to put his money on the winning horse. Just as O'Daniel is about to accept gratefully, a friend tips him off that this stranger had told him that the generous donor would expect to get something out of it later. The visitor is sent home with his $10,000.

The O'Daniel campaign methods are unique. He has no manager, and no headquarters. His wife attempts to attend to correspondence at their Fort Worth home, although there is only one stenographer. He is not introduced when he speaks. Here he comes with his white sound-truck and hillbilly band. Nothing like it has ever been seen before in Texas. People cover the face of the earth. Many are women with babies in their arms. "Ferguson never drew such crowds," is the frequent comment. One is reminded of a country revival. O'Daniel talks wittily and easily, and there is a little music. Then he always takes a collection. His hillbillies go out in the crowd with barrels—flour-barrels instead of pork-barrels—and take the offering. O'Daniel remarks: "I know the other candidates make fun of me, but the big corporations pay their campaign expenses. The people's candidate must be supported by those who brought him out."

What is his platform? Just the Ten Commandments and the Golden Rule, with common sense and the application of business methods to government. He offers a number of planks, but they are hardly worth mentioning. He calls no opposing candidate by name, but groups them all under the term "professional politicians."

From Indifference to Ridicule

At the beginning of the campaign politicians, lawyers, newspapers, bankers, and college professors try to high-hat him. When they do not ignore him, they call him a clown and medicine man. Shortly the politicians are in dismay, "just running around in circles," as O'Daniel puts it. One opponent insists on calling him "Leo," another "McDaniel." Highly "respectable" people speak of him only with disdain, the idea being that Texas has somehow disgraced herself in paying so much attention to him. Horror comes over the face when his name is called. Straw votes indicating overwhelming sentiment for O'Daniel are declared fakes. His supporters are supposed to be only persons who have not paid their poll tax and therefore cannot vote. The wise ones assure you that the crest has been passed, and O'Daniel is losing his popularity rapidly.

One damaging report after another is brought out against him, only to be cleverly answered by him on the

radio. His enemies send an airplane to a town in Kansas where he lived to get something on him, but find only that the "W" in his name stands for "Wilbert." In turn, O'Daniel's friends in this Kansas town broadcast all over Texas their appreciation of their former fellow-citizen. There is an effort to line up union labor against him; he is quoted as saying that no man in overalls is worth more than a dollar-fifty a day. In a hurt manner he exclaims: "My father was buried in overalls. Father, forgive them!"

O'Daniel entered the race late; he made the thirteenth candidate. Later one dropped out. Most of the candidates developed no strength. One ran on a platform of annexing Mexico, for the good of Mexico and to give us a market. But several of the candidates were seasoned politicians, men who had never known a major defeat, the strongest figures in the political life of the state. It was noted that the platform of one was almost a carbon-copy of that of another. With slight variations all said the same thing: all were for social security, with this difference, that some, including O'Daniel, favored paying the full pension to all persons over sixty-five, irrespective of need.

And There Was No Run-Off!

As July 23 approached, there was a scramble to determine who was to be in the run-off with the flour merchant. Reluctantly the candidates and their friends had come to the conviction that the people liked mountain music, and the refrain with which O'Daniels' had become connected was frequently heard: "Please pass the biscuits, Pappy." A few observers, including the writer, were bold enough to suggest that there might not be any run-off. The returns confirmed the straw votes and the most optimistic predictions of O'Daniel and his supporters. The independent candidate whose real platform was "Take the state away from the politicians" had won a clear majority over all his eleven opponents combined!

Texans have long been told by the spellbinders that their state is the greatest in the union, blessed with the most abundant natural resources. But what does this mean to the masses when they are weary and heavy-laden, burdened with debt and tax-ridden? One million farmers may have a deed to their land, but in many cases mortgage companies own it, and the farmer is paying large interest. A million and a half tenant farmers rove about, downtrodden and often hopeless.

Texas once owned her oil lands. 136,000,000 acres were set aside for the schools, but they have been gobbled up by oil companies, wasted by incompetent officials, and used to pay political debts. 38,000,000 acres of public lands were granted Jay Gould and the railroads in the 'eighties. These roads were bonded for twice their cost. That fearless tribune of the people, Jim Hogg, fought to control the railroads, and recovered a million acres of school lands. But most of this valuable land is gone, and what is left is the poorest in the state. Until the present constitution was adopted in 1876, mineral resources belonged to the state, but that instrument gave them to the surface owner.

So Texas is said to be the richest colony of Manhattan. We do not own our railroads, sulphur mines, oil companies and oil fields, telephone companies, electric light and gas companies. Texas has been whipped, cowed and pillaged by foreign corporations, holding companies, financial pirates and lobbyists. There is no effective regulation of utilities, which go so far as to bribe the schools by means of donations to high schools and colleges.

Of all this Lee O'Daniel probably knows little or nothing. The people who elected him do not understand it. Karl Crowley left a nine-thousand-dollar-a-year job with the federal government in Washington to run for governor, and tried to tell them the facts. He was possibly the ablest man in the race, and had the best platform. But he was not really in the race. He had almost no support. The matter had to be simplified for the average voter. O'Daniel had the genius to do that. The professional politicians had betrayed the people of Texas. He proposed, as far as possible, to restore the state to the people. That was enough.

Moral values are evident in the breaking away from sectional prejudices, rejection of old shibboleths, the religious appeal, and most of all in a new confidence of the people in themselves as they have demonstrated that they can take things into their own hands when they are sufficiently aroused, and have a leader whom they trust.

Agents' Conference---Co-op Style

By Georg Tichenor

IMAGINE, if you can, an insurance conference where agents are told not to high-pressure prospects, where religious discussions take the place of pep talks, where there are no speaker's table, no charts and no graphs, where it is admitted that last year business reached a record high but the state agent says, "We've got to find a new yardstick for measuring success besides volume of business!" Calling to mind conferences you have attended, composite pictures of distended throats, rah-rah ballyhoo, bellboys and tinkling glasses, smoke-laden strategy on sagging bed-springs, you'll say the other type "can't happen here" with any benefit to business. But it can, it does—in cooperatives!

Much has been written about cooperatives—their persistent growth in variety and volume of business—but an interior view of a conference in action may help to explain the spirit behind this socio-economic phenomenon which has enlisted the support of 139,000,000 families in every part of the world. This particular conference you will find in camp (cooperators meet by preference out of doors) and you will find the agents with their wives at morning sessions in the Methodist tabernacle. Cooperative business is family business, so here are the women with their handwork, following with close attention problems in underwriting casualty and life.

The state agent poses a particular problem. Business is growing so rapidly that numbers are coming into the movement with only a hazy idea of cooperative principles.

How can they be taught that cooperation is more than better goods and services at lower price, that cooperation is a way of life? Agents take careful notes.

The state sales manager speaks: "There is no place in the cooperative movement for high-pressure salesmanship."

Another says that agents are to consider themselves educators rather than salesmen. "Our policyholders sell more insurance for us than you folks do." But that's the way it should be, he continues; when cooperative values are understood, "buy-manship" replaces salesmanship.

An officer from the home office says that if we're not careful we are likely to think in terms of personal profit, and "personal ambition overshoots the mark of service to the community."

No, there's no tongue-in-cheek about any of this. The men who started this company sold insurance for a year without commissions, just to get a cooperative venture started!

Revitalizing the Cracker Barrel

It's getting toward noon. The audience is divided into groups of ten who separate and go out under the trees for discussion. Each speaker has left a problem to be answered, and the groups thrash out these questions for half an hour or so. Here is a revitalizing of the old American cracker-barrel forum. Yes, there's a hearty general-store look about these men and women, farmers mostly; no "flash" but lots of substance and character.

Every man contributes his bit to a report which the "scribe" of each group carries back to the meeting. This is not an empty gesture. A stenographic record of these reports will be studied and passed upon by the officers. . . . And then the bell at the mess hall rings for dinner.

Grant Wood could paint these people, brown and weather-soaked, grouped in families, at long tables, several tow-headed kids and the baby in a high chair. (Come to think of it, most business conferences are stag affairs, aren't they?) They all know each other, families which haven't met since the last conference. A moment of silence. A "Te Deum" is started and the words swell through the long pine building.

The New Hymnology

Afternoons are free. Some go swimming and others play tennis. There's a meeting for women to discuss home problems over tea cups. An impromptu choir with accordion and piano is singing:

Men of the soil!
We have labored unending,
We have fed the world upon the grain that we have grown;
Now with the star of the new day ascending,
Giants of the earth at last we rise to claim our own.
Justice through the land!
Happiness as God has planned,
Who is there denies our right to reap where we have sown?

Another group in the mess hall will be learning folk dances. A cooperative recreational school is reviving these almost forgotten American folkways, and in this group there will be three or four who have attended this school, held this year in Des Moines. So in the afternoon a dozen or more young men and women will learn the graceful patterns of Virginia and Cumberland reels, and teach the whole community in the evening.

Sunset and saffron skies. Supper is over and the whole camp is crossing an empty field and climbing a grassy hill. Half-way up is a sign marked "Silence" and not a word beyond until vesper service. Places are found on the soft grassy slope overlooking a painted landscape: dark green clumps of trees, alternate with patches of soft, brown fields. There's a sheer backdrop of cobalt blue mountains, and overhead fleecy clouds fixed in a lambent sky. There will be other happenings this evening, but vesper services will fix the keynote of the conference.

Evening Addresses

Depending on the day, there will be an evening address on the history of cooperation, or a talk by a Methodist minister who will declare: "Unless religion is a vehicle for the principle of brotherhood, religion is an escape." He will stress the need for all movements of good will to join hands for a cooperative world. "We are looking for men who would carry a cross and die for the cooperative movement." Or there may be the distinguished young editor of an English cooperative weekly, with circulation of more than half a million, come to tell American cooperators about social progress in the homeland of cooperation where every third family is cooperative. He talks groceries, weights and measures, the price of tea and milk—and how exciting these staples become when they are bought without profit and infused with the spirit of a new world!

And there will be dancing in the evening, with the mess hall cleared of tables, young and old, grandparents and little ones taking part, for folk dancing is essentially cooperative, with no prima donnas, and no wall flowers, either. Two hundred or more dancers weaving rhythmic patterns, each dancer conscious of his own part in creating the beauty of the whole. (The little minister and his wife who lead these groups will pack up their song books and musical instruments tomorrow and go off to another conference in the next state. It keeps them busy all summer; in the winter there are groups writing and producing their own plays, and so on.) Romping will continue until the "lights-out" bell at 10 o'clock—and then it's home to the cottages.

Those things will follow vespers. And now in the silken twilight, there is the call to worship. One of the men rises and reads a poem, another a Scripture passage. The girl with the accordion begins to play and voices rise from the earth:

Softly now the light of day
Fades upon my sight away;
Free from care, from labor free
Lord, I would commune with Thee.

Space . . . serenity . . . a bird flickering its way across immensity. A voice in prayer:

Christ, thou hast bidden us pray for the coming of thy Father's Kingdom, in which His righteous will shall be done on earth. We have treasured thy words, but we have forgotten their meaning, and thy great hope has grown dim in thy church. We bless thee for the inspired souls of all ages who saw afar the Shining City of God, and by faith left the profit of the present to follow their vision. We rejoice that today the hope of these lonely hearts is becoming the clear faith of millions. Help

us, O Lord, in the courage of faith to seize what has now come so near, that the glad day of God may dawn at last. As we have mastered nature that we might gain wealth, help us now to master the social relations of mankind that we may gain justice and a world of brothers. For what shall it profit our nation if it gain numbers and riches, and lose the sense of the living God and the joy of human brotherhood?

Make us determined to live by truth and not by lies, to found our common life on the eternal foundations of righteousness and love, and no longer to prop the tottering house of wrong by legalized cruelty and force. Help us to make the welfare of all the supreme law of our land. . . . Show thy erring children at last the way from the City of Destruction to the City of Love and fullfil the longings of the prophets of humanity. Our Master, once more we make thy faith our prayers: "Thy kingdom come! They will be done on earth!"*

Resonant voices of insurance agents join in this litany by Walter Rauschenbusch:

From the sins that divide us, from all class bitterness and race hatred, from forgetfulness of thee and indifference to our fellow-men: Good Lord, deliver us.

From the corruption of the franchise and of evil government, from greed and from the arbitrary love of power: Good Lord, deliver us.

From the fear of unemployment and the evils of overwork, from the curse of child labor and the ill-paid toil of women: Good Lord, deliver us.

From the luxury that enervates and the poverty that stultifies: Good Lord, deliver us.

That it may please thee to unite the inhabitants of every city, state and nation in the bonds of peace and concord: We beseech thee to hear us, good Lord.

That thy followers may be strong to achieve industrial justice, and to bid the oppressed to go free: we beseech thee to hear us, good Lord.

That the labor movement on farms and in factory may be confirmed in honor, and that the employers of labor may fashion their dealings according to the laws of equity: we beseech Thee to hear us, good Lord.

That the cooperative movement hold true to its ideals of social justice and human brotherhood—and that its leaders be true prophets of the new day: we beseech thee to hear us, good Lord.*

There comes a moment in these conferences when everyone is poignantly awake to the oneness with which cooperative ideals endow his business, social and religious life, and to a oneness, which is quite inexpressible, with all those who labor with him, and to a serene confidence which faces the deeping night, with a final hymn:

While the deep'ning shadows fall,
Heart of Love, enfolding all,
Thro' the glory and the grace
Of the stars that veil thy face,
Our hearts ascend.

*From *Prayers of the Social Awakening* by Walter Rauschenbusch. Published by the Pilgrim Press. Quoted by permission of the publishers.

BOOKS

Can the Dictators Be Appeased?

BRITAIN AND THE DICTATORS. *By R. W. Seton-Watson. The Macmillan Company, $3.50.*

IN TREATING Britain's present foreign policy, it has been the habit of newspapers and political writers concerned with the problem to sandpaper the British foreign office unmercifully. They have charged the latter with see-saw tactics and have done this with little or no consideration of the difficulties which distinguish the current situation from any preceding it. They seem to have overlooked the fact that never in its long and tortuous career has the foreign office been faced with the problems before it today. This neglected fact is the concern of Professor Seton-Watson.

Vacillation, for better or worse, has been a feature of Britain's diplomacy for centuries, but it should be remembered that it springs from the onerous necessity of maintaining that equilibrium between isolation and intervention which her geographical proximity to spiritually alien nations has made paramount. That this necessity is a baffling burden Seton-Watson effectively demonstrates in a concise, impartial account of treaties and motives from the peace of Utrecht to Versailles. Unsparing of criticism where it is deserved, he, unlike many too ardent contemporaries, takes care his criticism is merited. He has little truck with ideology. He prefers the scalpel to the hammer, and this is refreshing. Very refreshing, after a long barrage of histories, so-called histories, with an angle.

However, all this is but a proper prologue for the disturbing main theme which treats of the difficulty in dealing with dictators, a difficulty which has made Britain's search for her vital equilibrium doubly trying and dangerous. Prewar autocracies presented obstacles to the maintenance of friendship—tough customers all—but today's totalitarian states rate four stars for intransigence, with their frank contempt for democracy and desire to destroy democratic principles by the imposition of their concepts far and wide. Britain struggles with them, playing against time and the gods. She fights in an effort to keep her head above the backwash from their impulsive rush toward conflict, and Seton-Watson writes of her effort with dispassionate sympathy. He has remained the careful historian throughout this book, making it a natural sequel to John Gunther's *Inside Europe,* which was essentially the work of a commentator concerned with personalities. Even Anglophobes will have to admit he has something.

MATHIESON SMITH.

Sports in the Spotlight

FAREWELL TO SPORTS. *By Paul Gallico. Alfred A. Knopf, $2.75.*

THIS "ace sports writer for fourteen years" knew all the champions and near-champions of that period—knew their foibles, virtues and follies. In order to get the "feel" of the events he wrote about, Gallico experimented widely and sometimes grotesquely. Thus, he played a golf game with Bobby Jones, the account of which is uproariously funny; tried catching the deceptive whistling curves of Herb Pennock; rode with Gar Wood in his Miss America X at the rate of 127 miles per hour; adventured with skis, flirting with death six thousand feet above Garmisch-Partenkirchen; played a couple of sets of tennis with Vinnie Richards; put on the gloves with Jack Dempsey, and took a knockout from the champion in order to know how it feels to hit the floor of a prize ring.

His book reeks with a pungent masculinity. It is a man's book all right, though there are also tantalizing portraits of

lovely feminine athletes. Gallico's opinion of women athletes in general, and a bevy of celebrities in particular, is revealing and a little startling. He has no illusions as to the shady side of sports, both professional and amateur. He has a chapter on "Amateurs—There Ain't None." He calls college football "the last stronghold of hypocrisy," and says: "The idea has dwelt with me for some time that in some ways football was even dirtier than prize fighting, because it insists, every so often, on proclaiming and harping on its virtues, which prize fighting does not."

Under the caption "Pity the Poor Giant," Gallico tells the sad and sordid story of Primo Carnera, who was exploited by greedy managers and plug-ugly hangers-on who capitalized the giant's huge stature and horrific appearance. These vultures got rich off of the poor Italian, then abandoned him to his fate, broken in body, bereft of purse and friendless. A more discreditable tale of degenerate sports has not been put between the covers of a book than this pathetic chapter.

I commend this book as good reading for preachers, theological professors and editors of religious journals, since it deals with a world which religious leaders are not likely to know much about at first hand. And it is a lively world, peopled by arresting personalities who are anything but demigods; a world in which red, raw animalism, deceit, ferocity and perfidy commingle with courage, gallantry, determination, pluck and the grimmest kind of perseverance. Here are vivid pictures of the prize ring, the gridiron, big league baseball games, auto racing, swimming, diving, running, polo, leaping, pole vaulting, "the sport of kings," and over all and in all the big money evil looms ominously—not always pleasant pictures to contemplate, but important to know about. For America is sport conscious, and the business of sports is a gigantic one into which many millions of dollars go annually for better or for worse.

EDGAR DEWITT JONES.

Fated Liberal

MALESHERBES, DEFENDER AND REFORMER OF THE FRENCH MONARCHY, 1721-1794. *By John M. S. Allison. Yale University Press, $2.50.*

AS A MODEL of both method and style in historical research, Professor Allison's work leaves nothing to be desired. Already well grounded in the voluminous literature of the period, he gained access of a large amount of manuscript material hitherto unutilized. He was fortunate also in his selection of a theme—an important and interesting character who, though he took a prominent part in one of the great crises of modern history, has never before been the subject of a biography. By inheritance and personal interest, Malesherbes should have been a conservative. But his intelligence allied him with the *philosophs* and his humanity enlisted him on the side of political reform in the interest of the common people. Thus as director of the *librairie* (i.e., government censor of publications) he saved the writings of the liberals from the suppression for which the clergy clamored; and as president of the *cour des aides* he urged tax reforms which, if adopted, might have prevented the revolution or given it a wholly different character. Though a radical, he was a loyal royalist. Though a royalist, he demanded the calling of the estates general. He pleaded for religious toleration and for the granting of civil rights to Protestants and Jews, against the protests of the bishops who (then as now) raised the cry of atheism when their own monopoly was menaced. He found the king more friendly to reform than the court. Through his eyes, Louis XVI is seen as a man of many excellent qualities, though confessedly not a wholly competent king. When the storm of a revolution was in its greatest fury and the king was placed on trial, Malesherbes returned from safe retirement in Switzerland to take the dangerous post of his defender. A year later he followed his master to the guillotine. The story of his life affords an intimate and unusual view of the prelude to the revolution.

W. E. G.

Books Received

The Founding of the Church Universal. (The Beginnings of the Christian Church, Vol. II.) By Hans Lietzmann. Scribners, $4.00. (To be reviewed.)

They Wrote on Clay: The Babylonian Tablets Speak Today. By Edward Chiera. University of Chicago Press, $3.00. (To be reviewed.)

Frances Willard of Evanston. By Lydia Jones Trowbridge. Willett, Clark & Co., $2.00. The life of Frances E. Willard is a great part of the history of the temperance movement, both the W.C.T.U. and the Prohibition party, and of nearly every reform movement in the latter half of the nineteenth century. Yet there was something about her that transcended "movements" and could not be wholly defined in terms of uplift organizations. She was a great person as well as a great reformer. Next year will mark the centenary of her birth. Mrs. Trowbridge, who knew her well, tells the things most worthy of remembrance about Miss Willard and her associates.

The Bright North: Poems. By Abbie Huston Evans. Macmillan, $1.75. This volume of poems tempts the reviewer beyond the brief allotted space. Miss Evans has both the heart and the mind of a poet. Her emotional experiences are authentic, her thoughts original, and her words a medium at once transparent and beautiful. Persons who occasionally buy a volume of one of the newer poets might wisely buy this one.

China Fights. By Hubert S. Liang. China Weekly Review, Shanghai. "A collection of timely and outspoken articles dealing with the Sino-Japanese struggle," leading to the conclusion that Japan can never conquer China, describing the unhappy consequences of the effort, and bespeaking the sympathy of the world for China.

Ferinds Vale. By Calvin Wenner Diehl. Christopher Pub. House, $1.00. A poem dealing with the love of an ideal, its transformation into love of an actual person, disillusion and recovery.

Facts That Undergird Life. By Paul Scherer. Harpers, $1.50. Twenty-nine radio sermons with the brevity and pungency needed to hold the attention of an audience that can leave any minute without the embarrassment of walking down an aisle, and with the solid substance required in good preaching under any conditions. Dr. Scherer is minister of the Evangelical Lutheran Church of the Holy Trinity, New York.

Lectures on Japan: An Outline of the Development of the Japanese People and Their Culture. By Inazo Nitobe. University of Chicago Press, $2.00. (To be reviewed.)

The Pageant of Japanese History. By Marion May Dilts. Longmans, $3.00. (To be reviewed.)

The Troubled Mind: A Study of Nervous and Mental Diseases. By C. S. Bluemel. Williams & Wilkins Co., Baltimore, $3.50. (To be reviewed.)

The History of Israel. By H. Wheeler Robinson. Scribners, $2.25. A brief but important survey and interpretation of Israel's history from the exodus to the final destruction of Jerusalem, equally suitable for students and for readers. Especially significant is the author's study of Israel's contribution to the philosophy of history, which may be summed up under the heads: the relation of faith to actual events, the primacy of moral values, the unity of history, and the ultimate fellowship of the human and the divine.

My Cape Cod, A Book of Poems. By Sarah Dixon. Bruce Humphries, $1.00. Simple and pleasant verses, descriptive rather than lyrical, recording impressions of Cape Cod.

Notes of a Countryman. By Alfred Paul Rogers. Bruce Hum-

phries, $1.75. Sketches and informal essays of life in rural New England. In these happy valleys and quiet woods, it would seem, life is still sweet and simple, and the multitudinous voices of a strident world do not disturb the peace. What must it be to be there! But perhaps the author took his peace with him.

Everyday Terms in Economics. By Cornelius C. Janzen. Thiessen Printing Corp., 3435 Fullerton Ave., Chicago, 50 cents. A glossary of technical terms in economics, including brief explanations of such recent and contemporary terms as H.O.L.C. and F.H.A.

Christian Attitudes to War and Peace. By T. S. K. Scott-Craig. Scribners, $1.75. (To be reviewed.)

CORRESPONDENCE

Dr. Stafford on Congregational Orthodoxy

EDITOR THE CHRISTIAN CENTURY:

SIR: The pliant Congregationalist who is also certain that denominationally we stand "in the evangelical succession," that there are many things which might take place "to our great gain among trinitarian Congregationalists," is, despite himself, not a little amazed to see the account, let us not say of current orthodoxy, but of historic orthodoxy, as assigned to that branch of the peculiar "inheritors of the tradition of the Calvinistic Independents of England and New England," as that account appeared in a recent contributed article to your journal. Whereas one may not be opposed to recognizing the closest connection of traditional Unitarianism with the "mother" organization of Congregationalism, or likewise of Universalists, one cannot feel it true that what is now the Unitarian view of Jesus in his relation to God has been all along the Congregational theory.

Dr. Stafford, in "Congregationalists and Church Union" (The Christian Century, July 6), sets it forth thus: "Yet probably the typical Unitarian position remains today the confidence that God is like Jesus. That proposition can be expanded into two—first, that a unitary reason and purpose pervades the universe; second, that the quality of this supreme mind is accurately and adequately expressed among men in the character of Jesus. But that is the only true Christian orthodoxy, the very heart of our evangel through all the ages, however obscured it may sometimes have been by elaborations and irrelevancies. He who holds that God is like Jesus has surely the kernel of the matter." As Dr. Stafford ends his treatment of his subject with a reiteration of what seems to be for him the theme-song of the future ecumenical program, we may assume that it represents the chief thing if not the entire matter which he cares to offer on the topic of traditional orthodoxy. He refers with emphasis in closing to "that cardinal truth whereby men are saved from the lower for the higher life, beginning in this world: the timeless truth of the gospel, that God is like Jesus."

Now it would be quibbling, unnecessarily, of course, to find in these final phrases a singular unlikeness to the very "timeless truth of the gospel" that they are said to assert. But it is not quibbling to find in this seemingly rapid and innocent appearing phrasing the crux of discussion of diametrically opposed ideas of salvation that are as far apart as the poles of heaven. To put it succinctly: is salvation a matter of knowledge (orthodox Congregationalism has not, traditionally, felt so) or is it a matter of personal commitment to a Lord and Savior, who however "like him" God may be, is in this instance none other than God himself? As William Adams Brown sums it up: "With Christ we reach the center of the biblical doctrine of salvation." "Its object (that of saving faith) is a person not a promise"—nor even truth, as such, we may add.

Matthew Arnold would have the world transformed by "right-eousness." In one sense, good. Another could say: salvation is through truth. Good. But that truth is a Person. And that Person is——?

What has typical Christianity of the evangelical tradition to say to this inquiry? We venture to say, lest we might be misunderstood, that Dr. Stafford's description of Congregational orthodoxy in this particular cannot be sufficient. The "always-everywhere-and-by-everybody" (the *semper, ubique, et ab omnibus;* for, as the theological professor hints, this sounds more impressive in Latin) view of Christ in orthodox evangelical circles certainly, we may be permitted to declare, exceeds that of "likeness" to God. Nor will this essentially circumscribed limitation of the relation of Christ to God, as "likeness" only, fit at all into the true Trinitarian formula in any way that we historically have known it.

The placing of Christ in a position of "likeness" to God, or God in a position of "likeness to Christ," is a proposition which raises more difficulties than it settles. It raises at once two questions: How *much* is God like Jesus? Does the "likeness" amount to Sonship, identity? And, second: Why may we use this expression, "Jesus like God" or "God like Jesus," at all? Which is the same query as the first in another form.

Must we accept a modern statement of what orthodoxy ought to be for the thing itself?

Winchester, Mass. GEORGE HIBBERT DRIVER.

Walt Disney as Theologian

EDITOR THE CHRISTIAN CENTURY:

SIR: Strange idea, that is; that the popularity of Walt Disney's "Snow White and the Seven Dwarfs" is evidence of the shattered morale of the people of our day. Could it be that the man who said that did not see in the story a reprint of the Scripture? And can't we recognize moral and theological truth unless it is labeled? The human heart is tuned to respond to truth, and wherever people return to a story year after year, perhaps we may look carefully and note the story is a reprint of a scriptural theme.

For instance, did not the happy innocence of Snow White with her animal friends remind you of the original Eden? She had no lion and lamb to lie down together, but such creatures as there were had such a happy time together. Surely here was Paradise.

In the original Eden a serpent urged the eating of the apple. But in the play, a witch, skilled in the black arts of the past and the sciences of the present, prepares an apple so tempting that one does not even need to sin in order to taste of it.

Where can you find a clearer delineation of sin than in this tale? "Looking glass upon the wall, am I fairest of them all?" That is sin. Self upon the throne is the tap root of all sin. From it grows pride, jealousy, greed, murder and all the other sins. The Christian lives in a world of windows through which he sees others . . . the sinner in a world of looking glasses in which he sees always himself. Even nations grow diseased when they learn to display themselves in full army and navy dress and spend their time asking, "Looking glass upon the wall, am I strongest of them all?"

Or behold the portrayal of the result of sin. See what it did to Queen Grimhilda. It bent her back, destroyed her beauty, changed a fair face to a gruesome grimace with a lolling tongue hanging out over crooked snag teeth, refashioned beautiful hands till they resembled vultures' claws and finally you see the old hag murderess crying out, "Now I am fairest of them all." Sin acts like that. And if nations don't begin to think of something besides their own rights and powers and welfare, they too will be left but hopeless ruins and ghastly wreckage where once all was fair and men worked and women sang. Selfishness is the complete destroyer.

And now behold the docrine of grace. When innocence has failed in spite of all it can do: when sin has spread over its agent, the Queen, and has killed even Innocence and ended Snow White's Paradise and the curtain is about to go down on absolute failure and tragedy, then Love comes riding from the great Beyond. And

Love wins all to life again. In the play, the kiss of romantic love is enough to work this miracle. The Scripture is far more profound. There, a sacrificial love, willing to die on a cross shall win the final victory and resurrection. But in both places, love eventually wins.

So we imagine that "Snow White and Seven Dwarfs" is not a flight from reality. Nor is it art for art's sake. It is the retelling of truth as basic as sin and salvation. It might even tempt one to a sermon on the ancient text, "Though your sins be as scarlet (Grimhilda's) they shall be as white as snow (Snow White's)."

First Methodist Church, CHARLES W. BRASHARES.
Ann Arbor, Mich.

He Isn't Going Fishing

EDITOR THE CHRISTIAN CENTURY:

SIR: I am greatly surprised that The Christian Century should descend to the sensationalism of much of our daily press. I refer to the news item, "Montana Pastor Solves the Fishing Problem," page 899, July 20. You cast an unfortunate insinuation in that item when you suggest that I got the idea from the Methodist minister in Vermont. After my recent experience with the press I am quite prepared to doubt that that gentleman even went fishing.

The truth would not make a press story. Church attendance and church school attendance drop here during the summer more than in other churches I know. Because that drop is so great, a member of the church board suggested last fall that we might as well close up during the summer months. I made the counter suggestion, then, that we try an experiment and change to a weekday for the three summer months.

Dr. William F. Frazier, the executive vice-president of the Congregational-Christian home mission board, visited this church last fall and the proposal was discussed with him. Our state superintendent, Dr. Charles H. Burdick, visited the church two or three times during the fall and winter and the proposal was discussed with him. When these gentlemen gave consent to the experiment, the church board discussed it at length. During the winter the idea was taken before the church school council, the church cabinet, and the women's organizations. As a result of these discussions, about Easter a regular meeting of the church was called, the plan was discussed, and it was voted unanimously to change to Wednesday for the summer, to make this experiment and to determine its value. The dates for the beginning and ending of the experiment were then set.

At the proper time I made such announcement in the church notes of the local papers, and the press took it up. The press needed a personality to make an insignificant item into a sensational story, and I became the goat. It was rather amusing to observe their methods in their attempt to make a commonplace person into a personality.

About the fishing: I have not dropped hook into water, nor had a license to fish since the spring of 1927, nor have I a license this year, nor do I expect to fish on Sunday or on any other day for a long time to come.

Butte, Mont. EMERSON W. HARRIS.

Banker Rule in Alberta

EDITOR THE CHRISTIAN CENTURY:

SIR: Permit me to protest at the bias shown in your correspondence from Alberta, sent in by H. A. McLeod. I did not think there was any disagreement among liberals that our newspapers are banker-controlled, and the situation in Canada is the same as here. What your heading calls a "press gag bill" was in actuality an "accurate news bill." It did not propose to gag any critic of the government. It had no similarity to any totalitarian state press act. It had two simple objects: (1) to provide for the correction by the government of misrepresentations of its policy in the press and (2) to force the disclosure on demand of sources of the news. It was a blow at the banker-ridden press designed to get at crooked news based on bought views. It did not touch the region of critical opinion at all. In recent issues of *Ken* and the *New York Post* there have been demands that the sources of news emanating from nazi and other propaganda bodies in our land be disclosed. The Albertans wanted to stop the poisoning of news by financial institutions.

Mr. McLeod seems to be grieved at the new deal for debtors being worked out by Alberta. The forgiveness of debts, our modern form of slavery, should, I presume, be only the academic subject of a sermon; never a matter of practical politics.

Longbeach, Fla. WILLIAM W. HIGHBERGER.

The Question Box

Kindly give in the "Question Box" a comment on the church offering. I dislike to hear it spoken of as a "collection." I understand that it is an essential part of the service of worship, and primarily an offering of the more prosperous for the less fortunate, in Christian fellowship and gratitude to God. H. A. H., Danbury, Conn.

MANY of the features of Christian worship in the early churches were taken over from the worship in the temple in days of Hebrew history, or from the ministries of the synagogue in the times of the apostles. Among these was the custom of bringing offerings as a part of the religious duty of the worshipers. At first these were offerings of meat or other foods, a portion of which was devoted to Jahveh in a symbolic service, and the remainder used for the support of the priesthood, and as food for the worshipers themselves. At the times when the sanctuaries were visited, and particularly on the occasions of the annual feasts this was an expected part of the ritual, and "none were to appear before God empty." The offerings were both of the nature of provisions and of money. In the early church in which there was no supported priesthood, offerings were brought for the help of the less resourceful members of the congregation as well as for the necessary expenses of the group. The poor were to be fed from the common store, of which the helpers, or deacons, took charge. For such a fund the apostle Paul took offerings among the Gentile churches for the poor Christians of Jerusalem (Cor. 16:1ff.). He did not hesitate to call these "collections," because he laid it upon the hearts of the believers to have fellowship in the ministry of giving.

Through the history of the church the obligations of benevolence have been recognized as having a rightful and essential place. Some communions have laid special emphasis upon the tithe, which was prescribed in the Hebrew codes. Others have left it to the individual conscience to determine the proportion of one's resources that should be devoted to religious work. But as the area of Christian obligation has expanded with the increasing calls for needed service in the name of the church, the duties of stewardship have been increasingly emphasized, and neglect of this feature of the worship has been the subject of growing disapproval. The support of the Christian institution with suitable and regular contributions of money is as essential a part of the worship as participation in any other feature of divine service. Any treatment of this element in the liturgy which lifts it out of any semblance of commercialism, and makes of it a reverent and uplifting part of the rubric of worship is to be commended. For this reason it would doubtless be preferable to speak of it always as the "offering" rather than the "collection." Any indication that participation in this part of the service is obligatory to the extent that those really unable to contribute shall feel themselves debarred from the service is of course to be avoided. On this account and others some congregations have ceased to gather the offerings by the passing of plates through the audience, and have preferred to indicate in the printed bulletin or by announcement that offerings may be deposited in a designated receptacle near the entrance to the place of worship. Any usage that conveys the proper idea of the meaning and importance of the financial ministry of the church as an essential part of the worship, necessary alike to the institution and to the individual worshiper, is to be commended.

H. L. W.

NEWS *of the* CHRISTIAN WORLD

Gift Shows New Church Outlook

Suburban Presbyterian Church Contributes to Help Downtown Baptist Congregation's Program

(Correspondence from Washington)

WASHINGTON, D. C., Aug. 1.—Does the strong suburban church recruited from the downtown churches still have a responsibility toward meeting the problems that press so heavily in the congested areas? The pastor and members of the Chevy Chase Presbyterian Church of this city are frank enough to admit that such a responsibility exists and are taking steps to discharge it. But the most heartening feature of the whole situation is that this Presbyterian church plans to use an appropriation of $1,200 under the supervision of a downtown Baptist church and pastor. Dr. J. Hillman Hollister, pastor of the giving church, wants no credit for his proposal; he frankly says that it is a life-saving proposition so far as his flock is concerned. He felt that their spiritual vigor demanded an outlay of this sort.

At the time Rev. Randolph Gregory, pastor of the Temple Baptist Church, the beneficiary, had already begun an intensive bit of work in the congested area contiguous to his church. The $1,200 contributed by Chevy Chase will provide recreational leaders for the boys and girls of this underprivileged neighborhood, the work to be supervised by a joint committee. This generous help will do more than provide a happy summer for hundreds of boys and girls. It will do much to promote the spirit of interdenominational friendship and good feeling.

* * *

Two Congregational Churches Unite

Mergers are in the air, and some have already been consummated, with more contemplated. Cleveland Park Congregational and Mt. Pleasant Congregational have voted to join forces. Worship services will be held at Mt. Pleasant while Cleveland Park's small but admirable edifice will be used as a center for young people's activities. The latter church has been pastorless for some months while Mt. Pleasant is just now called upon to act on the resignation of Dr. Russell J. Clinchy, who goes to the strong First Congregational Church of Hartford, made famous by Thomas Hooker. The way is thus opened for the selection of a new pastor by the merged congregation.

* * *

Methodist Union Brings Congregations Together

When Methodism united it became apparent that adjustments must be made on several fields where Methodist Episcopal and Methodist Episcopal, South, were in too close proximity. Already the McKendrie and Langdon churches announce that they are pooling their interests. The former, one of the oldest churches in the city, has until recently been located on Massachusetts avenue in the downtown section.

* * *

Hope for Defeat of District 'Mayor'

Representative Palmisano of Baltimore is sometimes called the mayor of Washington. To be sure the city has no mayor, but Mr. Palmisano is chairman of the district committee of the House and as such wields greater power than any other person hereabouts. As was mentioned in a previous report, this gentleman fought to the last ditch the bill that would put the numbers game out of business in the District of Columbia. "It will give the police too much power," complained Mr. Palmisano. But the bill passed nevertheless. Together with most of his fellow members of the lower house, Mr. Palmisano is again seeking election, but Washington people who believe the liquor traffic and gambling joints ought to be rigidly restrained are devoutly hoping that his opponent may be returned the winner. Washington deserves better treatment at the hands of its so-called mayor than it has been getting.

* * *

Georgetown Presbyterian Pastor Resigns

Rev. Robert M. Skinner in his four year pastorate of Georgetown Presbyterian Church has endeared himself not only to his own people, but to a much wider circle of friends who have come to recognize his worth. His leaving to take up work with the First Presbyterian Church of Pottsville, Pa., causes keen regret.

* * *

Whites Graduate from Howard University

Government-supported Howard University's commencement saw hundreds of colored people receiving their diplomas. Among those granted honorary degrees was Miss Marian Anderson, contralto of national and international fame, who was given the degree of doctor of music at the hands of Dr. Mordecai Johnson, president of the university.

It was interesting to observe that among the graduates of the schools of medicine and dentistry were several white youth. Inquiry brought out the fact that they were Jewish young men denied admittance to white institutions because of their race. It also developed that even Howard University is now obliged to limit the number of Jewish applicants. The way is being made difficult for this persecuted race elsewhere than in nazi Germany.

W. S. ABERNETHY.

Quakers to Care for German Refugees

American Friends have set up a "camp" this summer for "Austrian and German newcomers of limited means, who need a congenial home while seeking permanent appointments." The camp is located at Aberdeen, a mansion on the Hudson opposite Hyde Park. Residents share the household duties, including the care of the garden. Lectures and language classes have been arranged.

Niemöller Blamed And Defended

Bishops of Gloucester and of Durham Discuss German Pastor's Case—Maxwell Garnett Leaves League Union

(Correspondence from England)

LONDON, July 20.—In a characteristic letter to the *Times* the Bishop of Gloucester deals with the German church situation. He says that Pastor Niemöller is in confinement "because he has stubbornly and determinedly defied the law. . . . He might, I am told, be released at once if he would undertake to avoid using his pulpit for political ends." He even adds that Pastor Niemöller is confined to prevent him from disobeying the law, and that "it is not so long since we in England tried the experiment of confining troublesome clergymen at the pleasure of the court." We found it a "mistaken" method; so may the Germans; but that is as far as Dr. Headlam will go.

The Bishop of Durham has answered these statements, which are based upon sources of information so different from all that has come from perfectly credible witnesses that there seems no possibility of any useful argument. The brother of Pastor Niemöller thought the bishop's letter important enough to demand an answer. He knows nothing of the offer to release his brother of which the bishop "is told."

* * *

Maxwell Garnett Resigns from League of Nations Union

The resignation by Dr. Maxwell Garnett of his office as secretary of the League of Nations' Union is announced today. In his letter to Lord Lytton he says—but Lord Lytton denies it—that he has been invited to resign because he stands by the traditional principle of the union to be an inter-party society, and some of the executives wish it to take political action. Whatever may be the occasion, it gives us the opportunity of saying how much the union owes to Dr. Garnett, who for 18 years has given his high intellectual attainments and his tireless devotion to the cause of peace.

Dr. Garnett was one of three brothers all of whom were marked for high station; two of them fell in the war; Maxwell, the one left, has felt it a call to him to use his whole energy to fight against war. He is a great scholar, a leading authority upon education, and during his years in the service of the union he has shown remarkable powers of organization. The League of Nations' Union has enlisted the services of many gifted men and women, but they would agree that no one has brought more sustained moral enthusiasm and spiritual insight than Dr. Maxwell Garnett.

* * *

From the Keswick Convention

On Sunday evening we were able to hear the service in the great tent at Keswick where the convention is now in session.

The address was given by the chairman, the Rev. W. H. Aldis, on the words: "He is able to save to the uttermost." It would be considered in Keswick the highest commendation that the address might have been delivered word for word at the convention of 50 years ago. "Keswick" stands today where it stood at the beginning.

* * *

News of the Week

"It has been a grey, wet, cold, ill-tempered week," so Mr. Harold Nicolson has just said on the radio, and I am not disposed to differ from his judgment. It is the season of garden-parties, school prize-givings, and other occasions which demand the sun; and the picture of an Englishman amusing himself under the conditions of last week has a certain mild pathos. "Holding a dart in one hand and an umbrella in the other," is Mr. Nicolson's symbolic description. There have been disquieting rumors from Czechoslovakia, but we are growing accustomed to asking not so much what is true in the German press, but what relation these utterances have to other matters altogether. They may speak of Prague and be thinking all the time of Spain.

Our government continues to reaffirm its policy and there are signs, small at present, that other nations are growing uncomfortable at the rapid increase of armaments in this country. But our representatives, including the chancellor of the exchequer, declare that they will not slacken the pace now; and indeed during this week a very large order has been given to Lord Nuffield to make 1,000 airplanes of the spitfire type, and he has a free hand in his methods. Sooner or later the question will arise, "Who can best stand the pace?"

Meanwhile the press this morning had the cheerful and romantic news of Douglas Corrigan, who shows once more that sensational novelists are being driven out of business by facts. Which thriller would have dared to introduce a character who says on arriving at Dublin, "Is this Los Angeles?"

* * *

And So Forth

It is noted in the *Christian World* that the Lord Chamberlain has decided that religious plays under an Act of 1843 cannot be performed without a license. This is of course impracticable in the case of the hundreds of pageants now performed in churches and schools. Something will have to be done; as it is at present, those who produce a play or pageant that is not licensed are liable to a police prosecution.

The return of Mr. Weatherhead to the City Temple was an occasion for great thankfulness and rejoicing. He said that his time away from his pulpit had not been wasted. "I have got," he said, "a new qualification, partly religious, partly psychological, which will help me to understand those who pass through similar difficulty."

The "Holidays With Pay" bill passed the Commons; it was considered by Labor a poor little thing but better than nothing. It does not make holidays with pay compulsory, but enables trade boards and agricultural wages committees to direct if they think fit that the 2,000,000 workers whose wages they regulate shall have a week's holiday with pay.

EDWARD SHILLITO.

Communists Ask Catholic Truce

Browder's 'Message to Catholics' Sent to New York Priests—Lutherans Join World Council

(Correspondence from New York)

NEW YORK, Aug. 1.—New York Communists have extended "the hand of brotherly cooperation" to Catholics. Rev. Robert E. Woods of the staff of St. Patrick's Cathedral in a sermon Sunday, July 24, disclosed that every priest on the cathedral staff, had been circularized with a copy of Earl Browder's "A Message to Catholics," sent by Henry Forbes, New York county executive secretary. Mr. Forbes the following day renewed his invitation.

Fr. Woods did not appear to be receptive to the Communist appeal. Preaching on the subject, "False Prophets," he referred with denunciation to statements in the pamphlet. "Now we are extended 'the hand of brotherhood' by the Communists and are expected to forget what our co-religionists have suffered in countries dominated by communism. We're expected to forget that our ideals of the sacraments, especially the sacrament of marriage, have been flouted and ridiculed by communism. We are expected to say there is no fundamental difference between our enemies and ourselves except political opinion," Fr. Woods said.

* * *

Calls Nazis Real Enemies Of Church

In his statement the following day, Mr. Forbes declared: "What we desired from Fr. Woods and his fellow priests of the archdiocese of New York was comment on Earl Browder's thesis that Catholics enjoy freedom of political action, and that cooperation between Catholics and Communists does not violate church doctrine." Mr. Forbes referred to instructions, said to have been given by Pope Pius XI to Cardinal Verdier of Paris, when a similar gesture was made by the French Communists. The pope was said to have expressed the opinion that an approach which would allow more respect for religion was to be encouraged. Mr. Forbes declared that the real false prophets are the "nazis, whose pagan philosophies are imposed upon Catholics, Protestants and Jews with the sword."

* * *

Service for Queen Marie

Members of the Rumanian Orthodox Church in New York accepted the invitation of Rt. Rev. William T. Manning, bishop of the Episcopal diocese, and held a memorial service for the late Dowager Queen Marie at the Cathedral of St. John the Divine, Monday, July 25. The service was arranged by Dr. Andrei Popovici, Rumanian consul-general in this city. It was attended by the consuls of Great Britain, France, Sweden, China, Egypt, the Netherlands, Yugoslavia and Czechoslovakia. Deputy Mayor Henry M. Curran represented Mayor LaGuardia.

Most Rev. Athenagoras, archbishop of the Greek Orthodox Church, took the place

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of Rt. Rev. Polycarp Morusca, missionary bishop of the Rumanian Orthodox Church, who was ill. The service was the "third day requiem" in Rumanian, with English interpolations, at the end of which Archbishop Athenagoras pronounced the benediction. Rev. Stephen A. Opreanu, dean of the Rumanian Cathedral in Detroit, and Rev. Ambrosie Neder, of New York, officiated. The Episcopalians were represented by Canon John T. Golding.

* * *

Spanish Revolt Anniversary

Rev. Michael O'Flanagan, Roman Catholic priest from Ireland, was the principal speaker at a mass meeting at Madison Square Garden on Wednesday, July 20, under the auspices of the medical bureau and the North American Committee to Aid Spanish Democracy. An audience of 20,000 jammed the arena and contributed $10,000 to the supply fund.

Fr. O'Flanagan, who declared he spoke as a Catholic, said: "I say to every bishop of the church, if you accept your politics from the pope you are not worthy of citizenship in any country of the world except Vatican City. And I say to the pope, you are not infallible except in religious matters." Handbills, declaring Fr. O'Flanagan to be a suspended priest, were distributed outside the arena by members of the Catholic Truth Society.

* * *

Give Dinner for Bishop Rodhe

Rt. Rev. Edward Rodhe, bishop of Lund, Sweden, who sailed from New York Saturday, July 23, with the royal party, was tendered a dinner the night before sailing by Rev. Dr. Frederick H. Knubel, president of the United Lutheran Church of America. In his farewell address, Dr. Rodhe, who has made his second trip to America in eight years, declared: "Europeans have always looked to America for fresh, youthful courage. You are not so sure of yourselves now. Uneasiness in the minds of some has become fear in the minds of others. Not only do Americans fear the future. They fear themselves."

* * *

United Lutherans Join World Council

On the day that Bishop Rodhe sailed, it was announced that the executive board of the United Lutheran Church had approved a recommendation to participate in the World Council of Churches. Dr. Walton H. Greever, the secretary of the board, it was announced, has been appointed chairman of a world-wide Lutheran commission to prepare a report on "The Lutheran Church in the World."

* * *

Two Baptist Leaders Die

Two well known figures in the Baptist Church died on Monday, July 18. Rev. Dr. Rivington D. Lord, president of the American Baptist Home Mission Society, and pastor for 53 years of the First Baptist Church of Williamsburg, Brooklyn, died at Clifton, Mass., in his 77th year. He was one of the founders of the Federal Council of Churches. Rev. Dr. Lemuel C. Barnes, retired Baptist minister, and former secretary of the department of English speaking missions of the Home Mission Society, died in Yonkers at the age of 83. He was also one of the founders of the Federal Council.

CHARLES D. KEAN.

Unemployed Win Relief by Strike

Canada Forced to Admit Claims of Idle Transients—Many Protests Against 'Padlock Law'

(Correspondence from British Columbia)

VANCOUVER, July 14.—One thousand single unemployed men were forcibly evicted from the post office and art gallery of Vancouver on June 19, after a month-long sit-down demonstration. They came from forestry camps which the government had closed for the spring and summer months. During the month's demonstration the dominion and provincial governments did nothing, and the city was left to struggle with the problem unaided. Finally Provincial Premier T. D. Pattullo requested the Ottawa government to clear the post office (a federal building) and the eviction was effected early Sunday morning, June 19, by the Royal Canadian mounted police and the city police force. Tear gas was used when the men refused to move, and as a result of the subsequent rioting $30,000 worth of plate-glass windows were smashed in the post office and neighboring stores, and 40 men received hospital treatment, including five policemen.

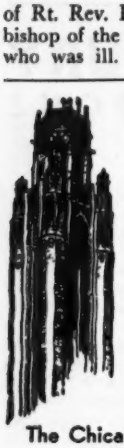
Widespread sympathy for the men continued, even on the part of citizens who deplored the lawlessness, and strong pressure of public opinion, backed by newspapers, civic groups, church bodies and labor organizations, was put upon the provincial government to provide some form of work or relief for these men. Premier Pattullo took an intransigent attitude, and stuck to his position that the unemployed demonstration had been organized by communists, that many of the men were not residents of the province, and that all could find summer work if they "rustled" for it. Conference with spokesmen for the men, and also with a representative body of clergymen, failed to change his attitude.

Meanwhile public criticism mounted against the completely negative attitude both of the dominion and of the provincial governments. It was rightly felt that, even if communists were taking advantage of the situation, the remedy lay in the hands of the government, and that single unemployed men, who are not entitled to relief grants, must be provided with some means of procuring food and shelter.

* * *

Unemployed Win Grant

Shortly after the eviction the unemployed men sent a contingent of 900 from Vancouver to Victoria, the provincial capital. The Victoria city council offered them quarters for 10 days in 3 abandoned hotels, and contributions from public sympathizers kept them supplied with food. Finally the government capitulated, and did what they might better have done on their own initiative before the trouble began. Provision was made for the re-registration of the single unemployed. Bona fide residents of the province were promised $6.40 every ten days until they could find work, provided that they did not apply for such relief twice in the same city (an effort to insure



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that they would move about seeking work). Jobless men from other provinces were granted 43 cents a day temporary relief until Aug. 15, by which time they must move from the province and seek work in the harvest fields of their home provinces. While contending that this was not the comprehensive work program that they are entitled to, the "strikers" accepted the offer and the trouble is settled for the time.

* * *

Canada Lacks Adequate Relief for Transients

It is now more obvious than ever that Canada has no systematic policy for taking care of single and transient unemployed. Mobile bodies of labor are natural and necesary in this country, yet in moving from province to province such men not only fail to establish residence in the province to which they go, but also, after a time, lose their domicile in the province from which they came. They end up by being citizens of Canada who, apparently, belong nowhere, and are not entitled to aid from any province or municipality in the country. It is clear that the dominion government must recognize its responsibility to provide for such men a systematic program of relief work that will be uniformly applicable throughout the land. Integral to such a scheme is the measure proposed by certain branches of the Canadian council of social agencies, that Canadian citizenship be made the basis of a person's right to relief aid, rather than his domicile in some province or municipality as at present.

* * *

Churches Protest 'Padlock Law'

Practically all Protestant Church bodies have appealed to the dominion government to disallow the Quebec "padlock law" which permits serious interference with civil liberties, under the guise of suppressing communism (undefined in the Quebec statute). The Roman Catholic Archbishop W. M. Duke of Vancouver recently defended the Quebec "padlock law" as an attempt to preserve Canadian liberties (by denying civil liberties to communists). He denied that the Roman Catholic Church endorsed fascism in Quebec, though it approved of corporatism in industry, as set forth in the encyclical of Pope Leo XIII. He also bitterly attacked in a public letter Prof. W. M. Sedgewick, president of the recently formed Vancouver branch of the Canadian Civil Liberties Union, on the "padlock law" issue, and claimed that the C. L. U., like its American counterpart, is a communist organization, whose chief function is to protect communists in their advocacy of force and violence.

* * *

Important Conferences

The Sixth Canadian Council of Social Work met in Vancouver in June. Distinguished speakers were Paul Kellogg, editor of *Survey*, Miss Helen Hall, director of Henry St. Settlement, New York, and Miss Margaret Bondfield, former minister of labor in the British Parliament. The National Council of Women also met here in June. Lady Aberdeen, who founded the National Council 40 years ago, spoke to the meeting directly from her home in Aberdeenshire, Scotland. The Baptist Union of Western Canada is now in session. Chief among the speakers is Dr. George W. Truett, president of the Baptist World Alliance. Leaders have stated that this recently formed Western Union is but a step toward the wider goal of a "Baptist Union" for the whole of Canada.

* * *

And So Forth

Among Vancouver's summer preachers are Dr. F. W. Kerr of Montreal, who comes to St. Andrews-Wesley United Church, Rev. G. O. Fallis, who returns to his former pastorate, Canadian Memorial United Church, and Rev. J. W. Clarke of Winnipeg, who is supplying Chalmers United Church.

Dr. Willard Brewing has closed a notable eight-year pastorate at St. Andrews-Wesley United Church to go to St. George's United in Toronto.

Rev. Hugh A. McLeod, Alberta correspondent of The Christian Century, comes from Robertson Church, Edmonton, to First United Church, Victoria.

Dr. W. A. Wilson who has concluded a great pastorate of 17 years at this church, has been nominated by the B. C. Conference for moderator of the United Church of Canada.

G. P. McLeod.

Lutherans Offer Refuge For Nazi Exiles

Meeting in Philadelphia recently the Board of American Missions of the United Lutheran Church offered refuge for Lutheran ministers escaping from Germany. Dr. Zenan M. Corbe, executive secretary of the board, said that funds would be set aside to provide transportation for German clergymen wishing to come to this country, on condition that they become American citizens. Fear of reprisals prevented the disclosure of the names of the men who will come to the United States, where they will be placed in charge of congregations or assigned as teachers in theological seminaries. But Dr. Corbe indicated that among them will be outstanding leaders of the Lutheran Church in Germany.

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Discuss Indian Schools' Future

Extension of Free Compulsory Education Threatens Grants to Mission Institutions

(Correspondence from India)

NAGPUR, July 15.—With the introduction of provincial autonomy the system of education hitherto in vogue in India is being reorganized. Not only the Congress governments but the non-Congress governments as well, are adopting the policy of having the state take over the system of primary education and making it free, universal and compulsory in the course of the next seven or ten years. Missions which have been engaged for many years in practically all the provinces in primary educational work with the aid of government grants are faced with a new situation.

The government of Bengal (which is not a Congress government) has already brought into force in one district its new Primary Education Act and it will soon be in operation in other districts of the province. According to the specifications of this act the district school board will take control of all primary education; the system of grants-in-aid to primary schools will be given up and salaried teachers will be appointed to work under the district school board; pupils will not pay fees; religious instruction will be given to pupils in the religion of their parents.

* * *

Christian Council Considers New Situation

Mission primary schools have been for many years supported by fees and by grants from government and they give instruction to all their pupils, whether Hindus or Moslems, in the Christian religion. All this is going to be altered by the new act. The new situation was carefully considered at the last meeting of the Bengal Christian Council and significant resolutions were adopted by that body which is representative of all non-Roman missions and churches in Bengal and affiliated with the National Christian Council of India.

* * *

Bengal Christian Council's Resolutions

The resolutions adopted in Bengal read: "That the council, while fully aware of the far-reaching effects which the operation of the act must have upon missionary policy and opportunity, urges missions and churches to cooperate with people of other communities [meaning followers of other religions] in the working of the act, as opening up a way to the education of the common people.

"In districts where the new act comes into force it is desirable that churches and missions, in the face of an entirely new situation, should seek to meet it in a spirit of cooperation, being ready to let schools hitherto managed by churches and missions go under the control of district school boards or be united with board schools.

"Nevertheless, in our opinion, in view of the long-sustained contribution of Christian missions to education it is reasonable to expect that for some time to come churches and missions will be allowed to retain control of a number of schools, particularly those of a special character."

* * *

Missionary Contribution To Education

At Kodaikanal, a popular hill station in south India where missionaries come together in large numbers for the summer, this was the subject that was discussed in the missionary educational conference. Dr. John McKenzie, the principal of Wilson College, Bombay (a college maintained by the Church of Scotland mission), said: "I expect that in the near future grants to missionary education may be smaller and home subsidies reduced. The question naturally arises, what shall mission educationists contribute to the educational development of India under such circumstances? Certainly we must give Christian education to the sons and daughters of the soil. Whatever be the nature and extent of the changes that may be introduced in the field of education, missions will continue to have a place.

"The old system, however, is fast passing away. There will be, I anticipate, in the near future no educationists from the West excepting missionaries in the educational field and our work will then be given a new significance. Fewer educationists from the West will arrive in India for educational work and fewer Indians will go to the West to prepare themselves for educational work in India. We will then be almost the only means of contact between the education of India and the culture of the West. The contribution of missionaries to education is therefore not going to be less in the days to come. But if the contingency of reduced missionary work arises, our business would be to concentrate on our Christian and cut down non-Christian work and to throw ourselves more directly into touch with Christian boys and girls who would be the leaders of the church tomorrow."

* * *

Contacts with West To Be Voluntary

Dr. McKenzie's forecast that missionaries will be almost the only means of contact in future between the education of India and the culture of the West will be questioned by many. In a fully self-governing India the contacts with Western culture will not be less but more; however, the contacts will not be such as are imposed from outside but chosen voluntarily by a free India. As to missions concentrating on the education and training of Christian boys and girls, the question is whether foreign missionaries will be able to educate Indian Christian youths in a vacuum, entirely outside the general system of education which a free India will evolve.

* * *

Prohibition Area Extended

The government of Madras has announced that the Madras Prohibition Act of 1937 will come into force in the districts of Cuddapah and Chittoor from Oct. 1, 1938. The prohibition already in operation in the district of Salem is from all reports proving a great success. All the Congress governments are introducing prohibition in selected districts in their respective provinces.

P. OOMMAN PHILIP.

Graduate 50 at Robert College

Girls College Also Grants 13 Degrees —To Build New College of Medicine at Ankara

(Correspondence from the Near East)

ISTANBUL, July 5.—At the celebration of the 75th anniversary of the foundation of Robert College recently, 20 young men received degrees in the arts and sciences department, and 30 in the engineering department. Addresses were made by Ambassador John Van Antwerp MacMurray and by President Wright.

* * *

Appropriate for Medical School at Ankara

Architects of world reputation are invited to submit plans for the erection of an up-to-date college of medicine at Ankara. A sum of $6,800,000 has been provided for the buildings. As was demonstrated by the census taken in 1935, Turkey ranks among the countries with the fastest growing population. Inasmuch as she has only one physician for each 5,516 inhabitants instead of one for 2,000 as is desired, there is an increasing need for medical forces, especially in Anatolian rural and urban centers, a need which the Istanbul faculty of medicine, with its remarkable staff of Turkish and refugee professors, is not able entirely to meet.

* * *

Trade with Fascist Nations Growing

In 1936 no less than 51 per cent of all Turkish staples was purchased by Germany and 45 per cent of all goods imported was of German origin. To liberate herself from such heavy economic bonds, Turkey took a series of measures with the result that in the first quarter of 1938 the German share in Turkish trade fell to 38.5 per cent. With the exception of the £16,000,000 loan granted by Great Britain, Turkey's political cooperation with the democratic countries has not yet coincided with a corresponding economic assistance consisting of the purchase of Turkish produce. In the case of the United States, purchases in January-March even fell from $4,350,000 to $1,920,000. Meanwhile Italian purchases rose from $1,200,000 to $5,370,000, and on the whole Germany and Italy taken together absorbed 60 per cent of Turkish exports.

The eradication of usury as a social evil has been one of the most useful achievements of post-war Turkey, a process which has been made possible through gradual organization of credit. Going a step further, a bill passed this month limits the rate of interest to 8½ per cent. Since bank interest, as charged by big banks, is still relatively high, this measure is expected to eliminate the private banker who has hitherto occupied the position of an intermediary in the distribution of credit to small merchants and artisans. Simultaneously there is a tendency to organize the distribution of small credit through the means of state controlled organisms. Such organisms may be banks specially called into being for that purpose, or they may be sections of other institutions. Thus, part of the earn-

ings of convicts will be utilized for the creation of a fund from which loans will be made to convicts on their liberation to enable them to start a new life.

E. GUERON.

The New Films

These summaries and evaluations are supplied by the National Film Estimate Service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Booloo

(Foreign cast) (Para) Trite concoction of Sumatra jungle thrills, some striking animal shots and much hokum and faking. Absurd long-distance romance woven into thin plot. Grisly scenes of hero, poisoned darts, beautiful girl thrown to man-eating white tiger, etc.

For A: Mediocre. For Y: No. For C: No.

The Devil's Party

(McLaglen, Gargan, Paul Kelly) (Univ) Slum kid gang does petty crimes. Grown-up and still pals, they have become policeman, priest, and the hero a rich gambler. Violent complications bring murder, false suspicion, thwarted vengeance, and hero dies heroically. Clumsy and confused.

For A: Feeble. For Y: No. For C: No.

Little Tough Guy

(The "Dead End" kids) (Univ) Another vivid, well acted "crime-among-kids" drama. Engaging tough youngsters, with and without reason, commit steadily worse crimes till reform school stops them. Supposed regeneration in last half reel when fun and thrills are over.

For A: Good of kind. For Y: Doubtful. For C: No.

Love Finds Andy Hardy

(Mickey Rooney, Lewis Stone) (MGM) Modern young puppy love at its exuberant best (Rooney notable). Lively, human story of wise father and mother (Stone and Fay Holden) handling more or less "problem" children. Quite amusing, but many will doubt "taste" of the young love-making.

For A: Good. For Y: Very good. For C: Probably good.

The Main Event

(Robert Paige, Jacqueline Wells) Artificial thriller, stupidly conceived and acted, preposterous and inane action. Newspaper hero in hectic chase by auto and speedboat after supposed kidnappers of prizefighter who disappears on fight night. Minus-zero in interest and value.

For A, Y, and C: Stupid.

The Amazing Dr. Clitterhouse

(Robinson, Trevor) (Warner) Quite original crime thriller, smoothly done. Doctor-hero, for research on criminal reactions, joins gang in burglaries and finally homicide. Wins strange acquittal and gangster-heroine. Intimate shots of burglary methods. Very well acted.

For A: Good of kind. For Y, and C: Better not.

Princess Tam Tam

(French—English titles) French writer, seeking material, tries to Parisianize elemental African Negress (Josephine Baker) while his wife philanders with black Moor. Both ventures fail and blacks and whites pair off properly. Typical Continental sex comedy, mildly amusing.

For A: Fair of kind. For Y: No. For C: No.

We're Going to Be Rich

(Gracie Fields, McLaglen) (Fox) Lusty, uproarious British-made film depicting precarious fortunes of music hall singer, brawling husband and little nephew whom she supports. Rough colorful background of drinking, fighting gold-rush days in South Africa. Gracie superb.

For A: Novel. For Y: Better not. For C: No.

Best Recent Films for Adults:

Three Comrades	Shopworn Angel
Blockade	The Pearls of the Crown
Always Goodbye	Fast Company

Best Recent Family Films:

To the Victor	Robin Hood
Lord Jeff	I'll Give a Million
A Trip to Paris	Little Miss Broadway

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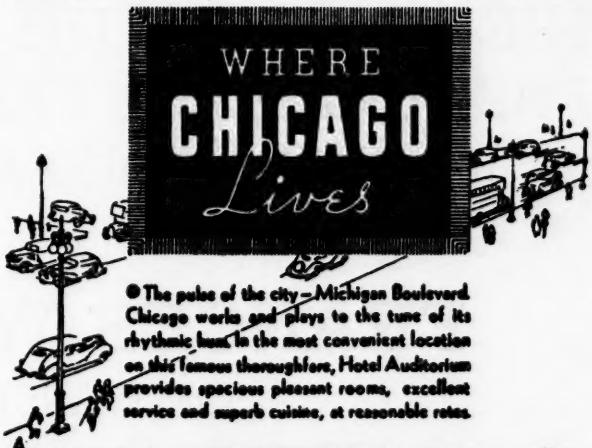

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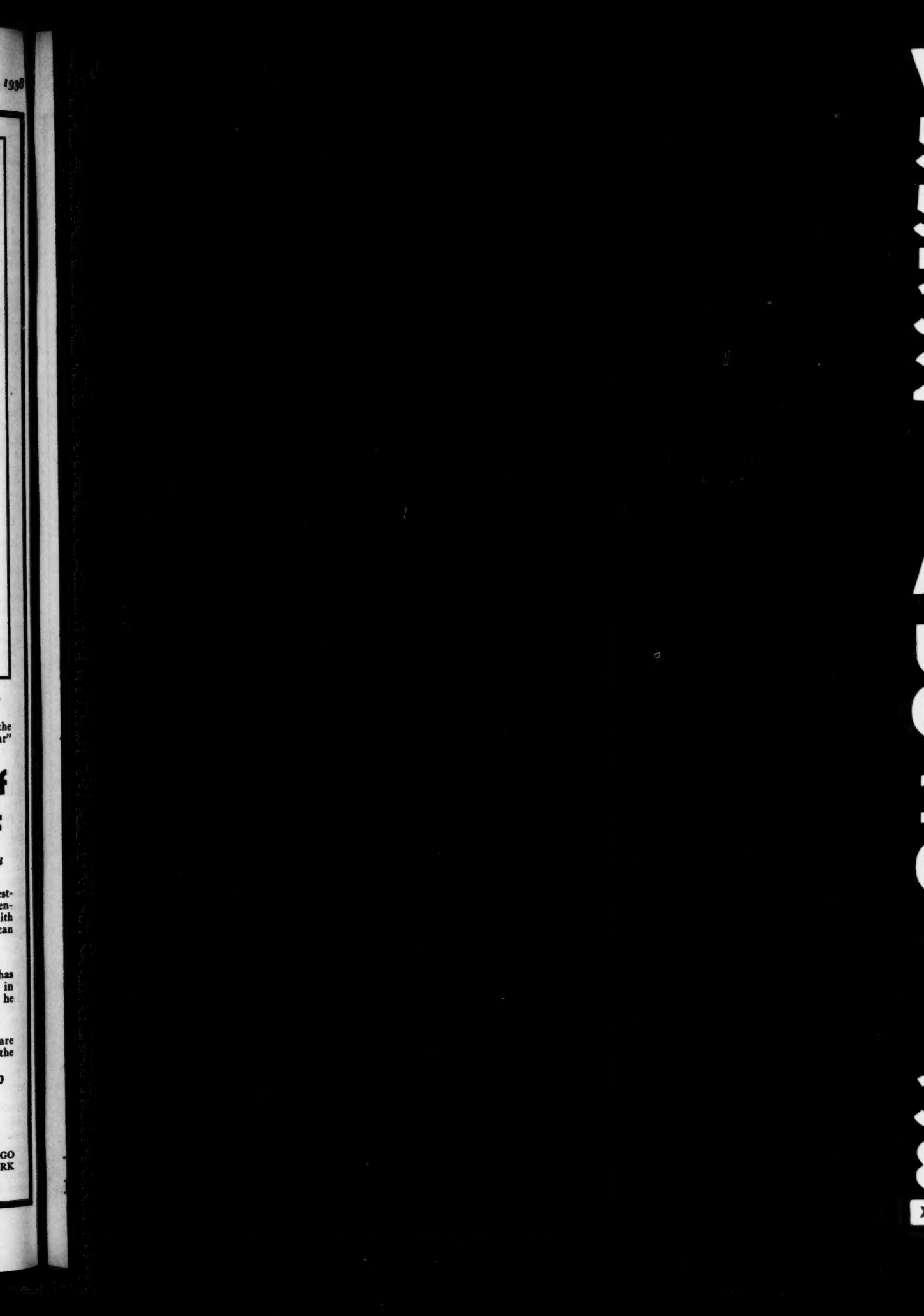
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